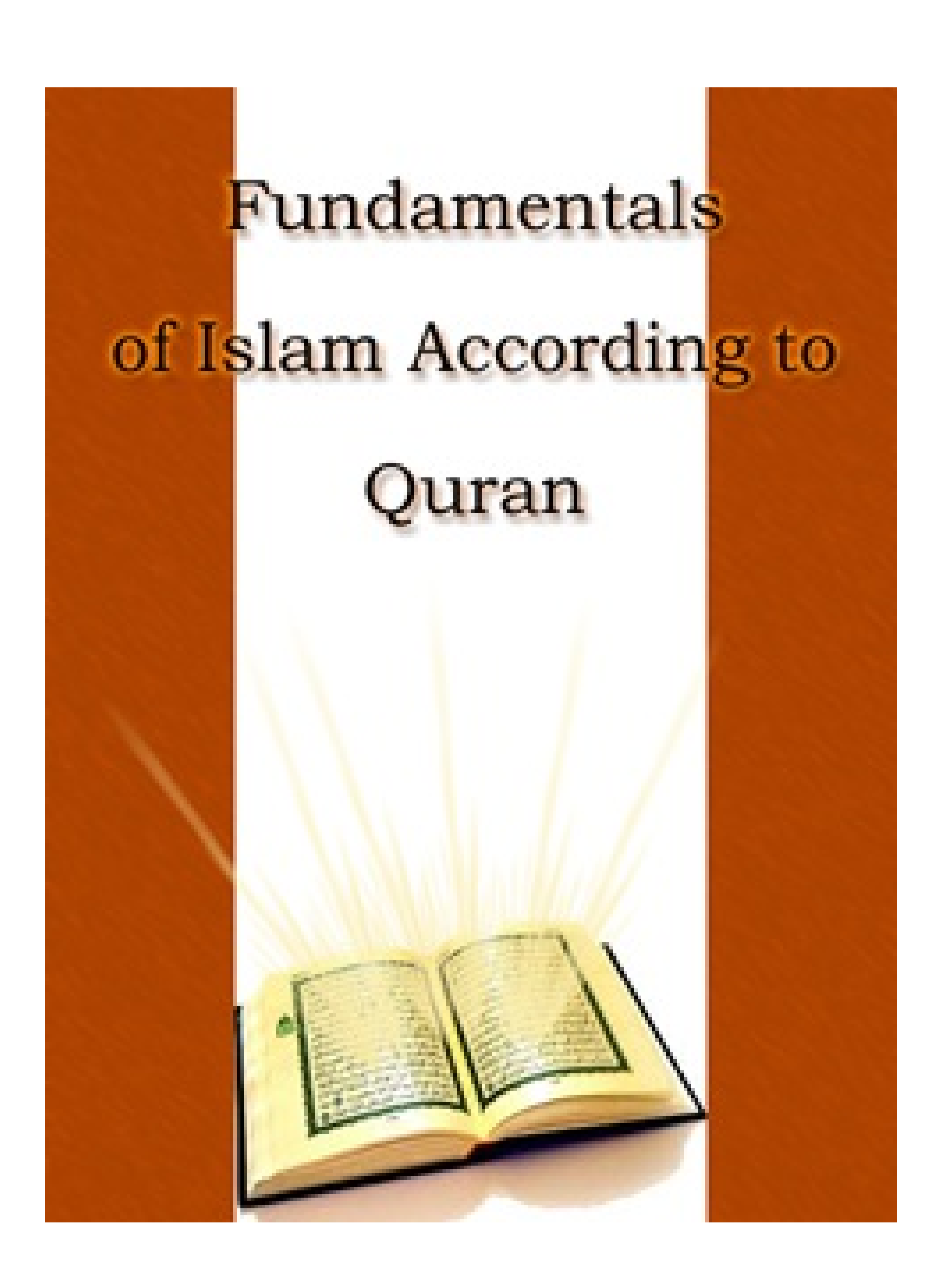

Fundamentals
of Islam According to
Quran


بسم الله الرحمن الرحیم

Fundamentals of Islam According to Quran

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Contents

foreword

When I was busy for the second time writing Introduction to the Holy Quran translated by my friend , Mr . Mir Ahmed Ali , Late Mr . Mohammed Ali Khuraasaani , Internal Auditor P . I . A . , suggested me to dictate to him a brief outline of fundamentals of Islam according to Shia faith . Every now and then , whenever he had opportunity , he took dictation from me . Hardly we had finished the work , God deprived me of this sincere and zealous friend whose ambition was to introduce the teachings of Shia school of thought in English language . The religious zeal of Mr . Khuraasaani was not confined to him alone , his wife equally shared his love and devotion for the propagation of Truth . The mutual zeal of husband and wife in achievement of this holy aim was a valuable asset for our mission . Unfortunately , for some time the shock of her husband's death brought the work to a standstill . However , the work as a whole is the result of initiation of the interest of husband and wife and I have no option but to dedicate the work to them and pray God to bless . them both for the services rendered by them in this Cause

Here I have to mention another friend of mine , Mr . Syed Mohammed Murtaza who was assisting me ever since my undertaking to produce a new introduction to the Quran . Besides noting

my dictation , he has translated into Urdu this treatise which is the first part of my religious work . I thank him for his sincere devotion which was an encouragement for . me to carry out the work , in spite of my indisposition

I request my readers to go through the work with critical insight and inform me of any . shortcoming whatsoever

KarachiPakistan August ۱۹۷۱ , Haji Mirza Mahdi Pooya

SelfEvident Terms and Propositions

explaination

(Verily the religion with God is Islam (Submission to God's will

۱۹ : ۳

And those to whom the book had been given did not differ but after the Knowledge (of the truth) had come unto them , out of envy among themselves And whosoever . disbelieveth in the signs of God , then , verily , God is quick in reckoning

Deen (religion) is a term used in several meanings which are not totally irrelevant from each other ; one is a figurative expression of the other . Here the term strictly means submissive attitude of human conscience towards some Sacred Object . The Sacred Object means a superhuman controlling power whose pleasure and displeasure are responsible for happiness and sufferings of man . Hardly can anyone claim to be without religion in this sense . Thus the history of religion and its development are the same as the history of the development of human consciousness . Of the various religions in their highly developed form , the religion of Islam is usually classed among the latest . But as it is presented in the Quran

and defined in this treatise , the reader will find it the oldest or rather the only religion , the development of which is correlated with the development of human consciousness . In other words as the Quran says it is the only faith with which human consciousness is born . The varieties of religion are nothing but the outcome of the rebellious nature of powerseekers or other selfish motives . The main source of Islam is the Holy Quran which is known to all . The Quran postulates the existence of Superhuman Power or Person as the Creator and Controller of the whole universe of which man with his conscience and volition is a part . Thus the Quran says the religion is a submissive attitude of human conscience towards that Almighty Power . It is the only religion approved by the AlmightyUltimate Power or person . To Him every finite thing or being has willingly or unwillingly submitted . No salvation can be secured by any being but through submission to Him . All Muslim schools of thought are unanimous in this definition of Islam . The differences between the various schools of thought in Islam concern only with the details of this submissive attitude . The purpose of this writing is to place before the readers a brief outline of fundamentals of Islam as advocated by the Shia Ithna'Ashari , which is one of the oldest schools of thought in Islam . To achieve this purpose , it is essential to acquaint

. the readers with the knowledge of the following SelfEvident Terms and Propositions

Cause and Effect

None with commonsense and average intelligence can ever doubt about the existence of God . One May as well deny his own existence in some sense or the other . rather than denying or even doubting about any Effect being without any Cause

The thing or being by which another thing or being exists or on which the existence of . another thing or being depends ; is called a Cause

The basis of all scientific investigation is that there can be no effect without a cause . The word Cause is a term meaning a thing somehow responsible for the existence of . a being or another thing : and this is of two kinds , the Structural and Creative

. The structural causes are the parts and the components of the effect

The Creative or Agential causes are the producing or originating factors , bringing the . structure into existence but they are not the part of the structure

The structural cause is subdivided into two kinds , Material and . Formal . The material cause is the thing out of which the structure is made . The formal cause is the shape . or form by which the structure is what it is

The creative cause means the factor which produces the parts and affects their arrangement . This cause consists of two kinds Genetic and Objective , the former is called the First or the Active , and the latter is called the Ultimate

. (or Final Cause (purpose or motive

No man with commonsense , has ever denied or doubted the necessity of the Structural cause . Every thing owes its existence to its component parts and to the . Form in which they are arranged together

The thing or being which depends on or owes its existence to something else is called . an Effect or Phenomenon

The existence of an effect cannot depend on a nonbeing or nothing or nothingness . This implies that the chain of an effect and its cause should end in a selfexisting cause , otherwise it would mean the existence of a being or a thing by a nonbeing , or naught . ; the absurdity of which is selfevident

Every thing or being of composite nature is an Effect , i . e . , its existence is not by itself , as it depends at least on its parts and its existence is caused by them . The parts of a being or beings cannot be nonbeings . The question arises whether the parts exist by themselves or they are also composite whole depending on their parts ? If they are also composed of parts , then we have to trace back the process till we reach the Final components which will lead to the conclusion that they are beings of noncomposite nature existing by themselves on which the whole edifice of the effects and their causes stands . But , no being of a dimensional nature presentable in the term of Space

and Time , can ever be of a noncomposite nature as the simplest and the smallest being which occupies space is dimensional and geometrically divisible and depends on . its parts

Therefore , no dimensional being can be taken as a selfexisting being and thus considered as the First or the Beginning in the chain of beings . We have either to accept that the chain is based on nonbeings , the absurdity of which is selfevident , or we are forced to step out of the realm of the material chain in the search of a non… composite , nondimensional selfexisting Being and assert that the chain of cause and effect is based on this Being . This means that the whole dimensional realm presentable in the terms of Space and Time is an effect and the phenomenon of a Nondimensional Nonmaterial being . On this ground we have to leave the dimensional realm and proceed in search of the selfexisting being responsible for the phenomenon of the chain of cause and effect in the realm where the experimental (logic and method has no approach to it at all . (١

Having the definition of the cause and effect in view , mankind has been questioned : by the following verses of the Holy Quran

? Or were they created without there being anything , or are they the creators

٣٥ : ٥٢

Or did they create the heavens and the earth ? Nay ! they have no certainty

٣۶ : ٥٢

Or have they the treasures of your Lord with them

!Or have they been set in absolute authority ?

٣٧ : ٥٢

The Concrete and Abstract Part

We have said that any being of composite nature depends for its existence on its parts and hence it is an Effect , a Phenomenon and Unreal . Here it is to be pointed out that the parts and the components of a composite being may be of two kinds , .Concrete and Abstract

The Concrete parts are those which our mind observes . , side by side in the realm . outside the mind such as the parts of an organic , chemical or geometrical compound

The Abstract parts are those found in a being in the course of the mental process and analysis , but outside the realm of mind the parts are merged into each other as one entity such as the logical parts of a Definition , Genus and Differential . Genus , being the aspect found in an idea which is common in other ideas too , and Differential being .the aspect which is peculiar to one and is not found in anyone else

In any case , composition means dependence on the parts . Hence the composite being becomes an effect and a phenomenon and thus unreal , be the parts , concrete or abstract ; because though the abstract parts , Genus and Differential are merged . into each other as one outside the mind , in fact they are two different things

Therefore , the same would be the case of beings dependent on abstract parts in

logical definition . They are also effects , phenomena , unreal and nonselfexisting . being

The Absolute Oneness of SelfExisting Being

As we had to step out of the limitation of Space and Time in search of the SelfExisting being we have also to step further out beyond the logical limitations which consists of . the abstract parts of Genus and Differential

Hence the SelfExisting Being must be unlimited , not presentable in the terms of Space and Time , Genus and Differential . It should be beyond all dimensional and nondimensional limitations and as such it cannot be but One ; because the idea of the ٢ Selfexisting Beings implies limitations of both , having a common aspect of being selfexistent and the aspect by which they are distinguished from each other ; hence . composite and dependent on their parts

The conclusion is that the Selfexisting Being is One , the Real Unit which is not divisible at all , in any sense of the term , and in any respect or form or any aspect imaginable . . Therefore , it is the Real Unique , the like of it in any sense is not possible

SelfConsciousness of SelfExisting One

This Unique Unit by which the finite beings in part and as a whole are existing , is not absent from Itself . Hence it is conscious of Itself . Consciousness means presence of . the Known to the Knower , presence of one thing to (or for) the other

If the thing or being is present to Itself then the being is conscious of "Itself" and consequently becomes conscious of anything else which is present before it or stand

by it . But if the being (or thing) is absent from Itself , it cannot be selfconscious , hence . unconscious of other things standing by it

Unconsciousness of Dimensional Being or Thing

All the dimensional beings are composed of dimensional parts and every dimensional part occupies a portion of space not identified with the portion occupied by the other parts . Hence every dimensional part is absent from the other dimensional parts . The conclusion is that all dimensional beings are devoid of selfconsciousness and . consequently devoid of consciousness

On the other hand , anything or being which is nondimensional and nonmaterial , be it composed of abstract parts such as finite mind (which is composed of Genus and Differential) , or be composed of no parts at all such as the Absolute Unit in question (which is unlimited and infinite) , is not absent from itself because either it has no part at all or it consists of parts which do not occupy different portions of space . The parts are merged into each other and their separation is only mental and a conceptual . process

Regarding the nondimensional Being or Absolute Unit , it is obvious that It cannot be absent from Itself on account of its absolute oneness . Though the nondimensional beings which are finite consist of parts and hence dependent , yet the parts are one and identical outside the mind and the realm of conception . Hence they are also not absent from their own selves . Each is present to itself , hence

. conscious of itself and consequently conscious of whatever is present before it

The conclusion is that whatever is nondimensional is conscious and whatever is conscious is nondimensional . Therefore the Absolute Unit by which all beings exist and stand is necessarily present with every being , as its holding or sustaining factor is selfconscious and conscious of all that exist by it , hence Living . Therefore , the reference to the Absolute Unit responsible for the whole Phenomenon called Universe . , should be in terms of He instead of it

In the light of the above statement , one can realize that the personal pronoun He refers to a wellknown Person , has no real application but to the Absolute One and no term or word can be taken as a real reference to the Absolute One but this personal pronoun He . Therefore there is no real He but the Absolute One , there is no real term . for Him but He

The fundamental articles of faith as given by this school of thought are nothing but various aspects implied in the idea of Absolute Oneness of SelfExisting Being . Therefore , without the knowledge of these articles , the submissive attitude of human consciousness towards that Sacred Object would be imperfect . These : fundamental articles of faith are

. (The belief in the Unity or Absolute Oneness of the Real Sacred Object (God .١

. The belief in His justice as the total of all His analytical attributes and excellences .٢

The belief .٣

in the necessity of Nubowwat (Prophethood) and

. (Imaamat (the Divine Vicegerency .۴

. The belief in the Resurrection and Final purpose of creation .۵

Absolute Oneness of God .۱

absolute oneness of God

Unity means belief in absolute Oneness of God , in the sense that He is not composite and divisible in any sense of composition and divisibility . It implies negation of all limitations because limitation in any sense implies composition , and a composite being is not selfexistent . A selfexistent unlimited being is not definable , so any attempt to conceive Him by any external or internal means of our limited power of understanding is futile . But He is realizable by every being , in the sense , that every limited being can realize His Existence and Essence as manifested in His Attributes . His Attributes can be presented in two waysAffirmative and Negative . All His Affirmative Attributes refer to assertion of His Absolute Unity . All His Negative Attributes refer to negation of limitation and composition . Thus they are reducible to . negation of limitation and composition

His Negative Attributes

For the beginners , the Negative Attributes can be explained as follows : He is not describable in any physical or anthropomorphic terms . He is not consisted of body , color and size . It is not possible for any creature to see or sight Him , to imagine and conceive Him . He is not to be presented in the terms of substance or contingent , matter or form . It is not possible to localize Him in any part of space or confine Him to any part of time . He is not to be aligned and counted with any

being . Although as a Creator , He is with every thing but nothing can be coexisted or coextended with Him . All these negations mean the negation of limitation and composition.

His Affirmative Attributes

His Affirmative Attributes are of ٣ types.

١. The Essential Attributes or the Real Attributes of the Essence

٢. The Essential Relative Attributes

٣. The Relative Attributes

١ . The Essential or the Real Attributes of the Essence mean such ideas which are implied in the very idea of Unity of Essence and are identical with it and not in relation to anything else . These are (١) Unity , (٢) Self Existence , (٣) Self Consciousness , (۴) Self Love and (۵) Life : (life should not be taken here as what is found in plant , animal and man . Life , here , means the total of above mentioned Attributes ١ , ٢ , ٣ and ۴).

The above qualities are attributed to Him – the Godhead , Allah , in consideration of His Essence only . The subject and object of each of these attributes are identical in as much as there is no difference among the Knower , knowing and the known , or the lover , loving and the beloved and so forth.

٢ . The Essential Relative Attributes mean such ideas which are said about Him but in consideration of His relation to the objects other than Himself , and these are:

Knowledge of objects other than Himself

Will – the love for expression and manifestation

Love of objects other

than Himself

. Might or Hold over objects other than Himself

In the popular preliminary treatise on the fundamental articles of faith , Hearing and Seeing are counted as His Relative Real Attributes . Besides these two , Speech is also counted as one of His Relative Real Attributes by some schools of thought in Islam . So far as the first two abovementioned attributes are concerned , they are Real Relative Attributes but they are not separate Attributes other than His knowledge of the object . Every thing is known to Him , be it quality or quantity , substance or contingent , big or small , seen or unseen , physical or spiritual . He is Omniscient ; every thing is present to Him , be it the object of hearing or seeing , taste , smell or touch or of any other sense , external or internal . The reason for counting Hearing and Seeing among His attributes as it is mentioned in the Quran is just to emphasize that the objects of the two are also present to Him , like the objects of all other senses . Regarding the last one , Speech , if it means the Might and Power and Ability to speak , it refers to His two main Attributes Knowledge and Might . As such it is not a separate Attribute besides Knowledge and Might . If it means the process of speech or origination of audible and intelligible words , then it can not be classed as

one of His attributes . It is one of His acts of creation and as such His words and speech are created by Him like other created things . The origin of the idea of counting Speech among His attributes and considering it as uncreated as other attributes , is to be traced back to the ancient theory of Logos which was formulated by the Alexandrian Jewish school of thought . The same theory was later on adopted by the Christian theologians as the Word of God identified with Him and as the .Uncreated Second Person in the Trinity of Godhead

According to the Quran , every thing or being is an outcome of Divine Will , attention or intention which is termed in the Quran as "Command of God = Be and it is" . In this sense whatever is manifested in any sphere or realm of creation , administration and legislation is the Word of God , an outcome of His Imperative Will . In some way or other , every Word of God represents His Will and is manifestation of His attributes . As such the Quran counts Jesus as one of His created words in the realm of creation and the Quran itself , Tawraat or the other scriptures , as His words in the realm of legislation . The Quran says that the words of God are innumerable in either realms .therefore these cannot be accounted for by limited powers

And were every tree that is in the earth (made

into) pens and the sea (to supply it with ink) with seven more seas to increase it , the . words of Allah would not come to an end Surely Allah is Mighty , Wise

۲۷ : ۳۱

But the words of God , though all are created and manifestation of His Will , differ from each other in comprehensiveness . The more comprehensive the word , the Higher will it be in its representative status and closer to God in the hierarchy of beings from the primal matter upto the highest spiritual entities . On this ground , the most perfect created Word of God in the realm of creation is the Last Prophet , and the Book Quran with which he was sent is the most perfect Word of God in the realm . of legislation

And perfect has become the word of thy Lord in truth and justice . There is none to change His words and He is the AllHearing and the AllKnowing

۱۱۵ : ۶

However , it should be borne in mind that as Ali (A . S) says , "The Word of God in any realm is His work , therefore , it is created" , be it Christ or Mohammed or the Quran or . anything else

The above qualities are attributed to Him in consideration of His Essence , in a relative sense , in as much as the object is other than the subject . Both types of attributes shown above are the analytical attributes inherent in the very idea of

. (Absolute unity of the Infinite (Godhead

The Relative Attributes are innumerable , such as Creator , Sustainer , Forgiver , . ٣ Ruler , Helper and so forth . Any adjectival idea about Him in relation to some aspect of his action is the relative attribute . The number of relative attributes are known to : Him alone . The Quran says

Say : Call upon Allah or call upon the Beneficent God Whichever you call upon , He has . the best names

١١٠ : ١٧

For a more detailed list of His excellent names one can refer to the famous Supplication of Jawshan alKabeer . These are attributed to Him in consideration of His Actions or in consideration of His Relation to His Creatures or to what He has been . doing and will continue to do

The third type of His Attributes are drawn from , or are the result of the second type , the Essential Relative Attributes . Again , the second type of Attributes are derived from the first type , the Essential Attributes . Finally , His Essence is beyond any limitation , definition and comprehension , These are all that a finite being in his utmost effort can say about Him – Allah . Allah is the only great name for his essence . and existence which is but AllExcellence . A creature cannot conceive beyond this

This concept of the Absolute Oneness and Infinity of the Essence and Attributes of Godhead present Him as the unique in unity or the Unique

Unit in the true sense of these two terms – to Whom all finite beings owe their existence , qualities , and all excellences they possess . This concept leaves no room for imagining any thing as second or opposed to Him or to match with Him , because any such idea would mean limitation affecting His Absoluteness , and consequently . making Him of composite nature , finite and dependent on His components

This concept eliminates all possibilities of anything emanating from Him , as the very idea of emanation means divisibility contradicting His Absoluteness . He did not beget nor is He begotten ; hence the idea of Fatherhood and Sonship has no place in this . concept of Godhead

All finite beings are His creatures dependent in their very existence on His Will . The word Qayyoom expresses one of His attributes that He is selfsustaining and . everything is sustained by Him

And of His signs is that the heavens and the earth stand firm by His command then when He summoneth you with a (single) summons from out of the earth , lo ! ye come . forth

۳۰ : ۲۵

Being Absolute and Infinite , no finite being or thing , with all their limitations can be considered as His incarnation and His complete manifestation , because the finite . beings even as a whole are , after all , finite , while He is Infinite

Therefore , there is no room for deification of any being in any form , whether man as the

microcosm or the whole Universe as a macroman , It is quite true that creatures represent His attributes and the representation varies according to the stages of perfection but even the foremost in perfection is limited and submissive to the infinite one . The highest and the most accomplished creature is nothing but His servant and slave , within His complete hold – a hold , in its true meaning of Power . No polytheism , no trinity or dualism , no incarnation and anthropomorphism have any place in this concept of the Unity of GodHead – Allah , "Nothing is like of Him " .

The Creator of the heavens and the earth He hath made for you pairs of yourselves , and of the cattle also pairs Whereby He multiplyeth you Nothing is like of Him ; And He is the Hearer , the Seer . ۴۲ : ۱۱

The justification for man or any other created and finite being for naming and describing God with Excellent Attributes is that when man and other beings find some excellences in themselves , they feel that the same attributes in its highest sense should exist in the Creator . For example , man found life in his self and felt that something corresponding to this life in its Highest sense , must be Existent beyond his Self , This applies to all other excellences which we may find here in our self and in beings surrounding us . We are thus obliged to feel that these excellences

and beatitude are also present in the Infinite Absolute in such a limitless degree that . befit His Absolute Unity and Infinity

Beyond this point , why and wherefore do not prevail ; and here definition and description fail , but love for realization and assimilation and reflection of His attributes is everincreasing and surges on . This leads man to a deeper and yet . deeper submission to His Will and the desire for coming in communion with Him

Finally , man approaching to Him in this submissive way will absorb his own will in His . The result is the rise of man from the limitations of the temporal life , which is the cause of the demoralization of the human soul , to the horizon from where he sees , and realizes the whole Universe as the Kingdom of God and manifestation of His universal Love and Grace . Ultimately such man's will becomes His Will , his order becomes His order , his actions become His action . He follows no course in his life and . activities but whatever is revealed to him by Him

Justice of God .۲

This is the belief in the truism that the Self Consciousness in the Essence of Godhead manifests in His Essence of SelfLove which again manifests in the Love for Self… Expression . The Love for SelfExpression means the Will to Act . Being Absolute , identified with all Excellence and Perfection , He has the means for SelfExpression . within Himself : this is the Might or Power

The

Will (Love for SelfExpression) means Creation ; hence Creation is the manifestation of His Love and Might . Thus the purpose of action is SelfExpression therefore , it , necessarily , is in complete accord and harmony with the purpose . This harmonious arrangement and accordant synchronization of His action with His power is His Justice . It is the placing of everything in its precise point in order to create Unity through harmony and to achieve the purpose . Hence Justice is the necessary qualification of . His action : that is to say His Action and Justice are inseparable

His Action , or Creation , being the outcome of Love , is the manifestation of His Grace but not with the expectation of any return for Himself . Therefore , His Grace pervades the realm of creation , which is presented in the term All Pervading Grace . But each creature receives of His Grace as much as its capacity allows it to do so . This is termed as His specific and particular Grace as the specific Grant of Grace is in accord with the capacity or merit of the Recipient ; it is called Justice . Therefore , here . again , His Grace and Justice are inseparable

Whatever He grants , He grants out of pure Love with no expectation of any return for it . Hence His Grace is the Grace in its true sense , and as He grants precisely in accordance to the merit or capacity of the Recipient

nothing more and nothing less , it is Justice . Taking into account both the aspects , – Grace and Justice as inseparable principles of His action , His attribute of Cherishing = Ruboobiyyat is manifested and He is frequently mentioned in the Quran as the "Lord . Cherisher of the Worlds

Of His relative attributes Grace and Justice as presented above are two principles one manifested by the other . Grace implies Justice and Justice implies Grace . They in turn are manifestations of His relative real attributes which are the manifestations of His real attributes ; and the very idea of Oneness implies them in all . Thus justice is the most comprehensive attribute of God through which all His attributes are manifested , as it has been emphasized upon as a fundamental principle of faith , next to the believe in His unity , The same comprehensive excellence , Justice . has been made the ultimate object of human life , It is for the achievement of this Godly excellence that God has established His Vicegerency on the earth and continued to commission prophets after prophets and accompanied them with Books and Wisdom i . e . . Balancing Power

Indeed We sent Our apostles with clear proofs , and We sent down with them the Book and the Scale that people may establish themselves in justice ; And We sent down iron wherein is latent (in its use) mighty power and also benefits for mankind and that God may prove who helpeth Him

. and His apostles in secret ; Verily God is AllStrong , the EverPrevalent

۲۵ : ۵۷

Justice and injustice are presented in the Quran in various other verses as the principle standards by which human virtues and vices are to be judged by God and . man himself , here and hereafter

; We have tied every man's action (۲) to his neck

۱۳ : ۱۷

which we will bring forth unto him on the Day of Resurrection in the form of an . unfolded book

It will be said unto him) "Read thou thy book ; Sufficeth thine own self today , as) reckoner against thee . " ۱۷ : ۱۴

Prophethood = Nubowwat . ۳

prophethood

This is the belief in the principle of Prophethood and Leadership , also termed as Divine Vicegerency or the Central Authority over the universe localized in man , bestowed by God . This action of His is the manifestation of His Grace and Justice which again are the manifestations of His Will and Might . His Will and Might are also the manifestations of His selfconsciousness and selfLove which are the immediate . manifestations of His Unity and Infinity

Cherishing implies planning and developing each part of the Plan . It means each part has been provided with all the necessary means to develop its full aptitude . Thus God gives everything its distinctive limit and then guides it to develop its fullest aptitude . : The Quran conveys this idea of Cherishing in the verse below

Said he (Moses) : "Our Lord is He Who gave unto everything its

"(suitable) form , and then (also) guided it (aright)

۲۰ : ۵۰

In this way , God cherished matter to develop from its primal form into various complicated forms of celestial and terrestrial bodies , and from the simplest form to more and more complicated forms of elements (air , water , minerals etc .) and other inanimate beings , till the process of development progressively reached the stage of plant and animal , from its simple and less complicated form into more complicated being , and finally Man – the most complicated form of being – arrived .

The Lord Cherisher of the Universe thus brings forth man according to the Plan . As a rule , in this process of creation and manifestation , the Center of every system or society of beings appears first on the scene , and then its satellites ; so was the First Man caused to appear on the scene of creation as the Central Personality , combining in him all the excellences to which he was apt . Though those excellences might not have been in a developed form yet there was not any defect in the First Man , unworthy of his position in the Order of Creation . The first man was the top in the hierarchy of the beings , the base of which was primal matter . As Adam (A . S) carried in him the potentiality of all excellences which had to manifest and develop in his issues later on . The Quran asserts

:

. (Indeed , We created man in the best structure (mold

۴ : ۹۵

, Then We reverted him to the lowest of the low

۵ : ۹۵

Save those who believe and do good deeds , for them shall be an incessant . recompense

۶ : ۹۵

This deterioration of man to the animal character is of secondary stage only to which some of the issues of Adam are subjected , otherwise , among his issues there are persons whose potentialities remained intact as the exceptional clause in the above quoted verses asserts . They adhered to their best original mold (mind and body) in . which they were created

It is necessary , here , to clarify certain important points on this subject in order to maintain the continuity of right thinking and remove the ambiguity resulted from : wrong interpretations and assumptions

Distinction of Man As Gifted with Controlling Power .۱

Refutation of Fall of Adam .۲

The Concept of Miracle .۳

The Knowledge of the Names Caused Superiority of Adam over the Angels .۴

The Quran As the Everlasting Miracle .۵

Divine Law of Selection .۶

Continuity of Vicegerency in the form of Prophethood or Imaamat (Divine . ۷

Leadership) – Finality of Prophethood and Continuity of Latter

The Application of Man's Intellectual Faculty to the Guidance Acquired By Him .۸

Distinction of Man as Gifted with Controlling Power

Gifted with the Power of Intellectual Expression , the appearance of man on the scene of creation marked a new era in the history of evolutionary course of creation . That is to say , he was created with the potentiality to receive impressions from the

spiritual and material Worlds surrounding him , and to reproduce these impressions in the same form as received , which is termed as Discovery , or in a new form , which is . termed as Invention

With the inherent intellectual faculty and power of Discovery and Invention , man appeared on the scene of Creation not to be governed by the Laws of Nature , but to subdue and employ all the natural resources in order to achieve the ultimate aim for which the process of Creation began . That is to say , in order to develop his own Conscious Self as the focus of all that was in the Universe , hidden or apparent , man was ordained to be the most compact and comprehensive representative of God's attributes and excellences . This true representation of God's attributes and excellences by man is Submission . The various grades of status of vicegerency is in . accord with it

It is the creation of man , which the Quran terms as the appointment of the : Vicegerent of God on Earth

Recollect O Our Apostle Mohammed) When said thy Lord unto the angels : “Verily I) ”(intend to) appoint a vicegerent in the earth

۳۰ : ۲

Although the angels (intellectual , psychical forces functioning in the process of Creation) and all other material and immaterial , celestial and terrestrial beings represent the Divine Attributes in some way or the other , yet none of them is so . compact and comprehensive in the representative status as man

That is why every other being has been termed as the sign of God but none except man has been chosen and termed as the Vicegerent of God.

Refutation of Fall of Adam

The specific and precise quantity of matter, which carried the potentiality of becoming man, did not suffer any fall, reverse or shortcoming which might have prevented it to reach its destiny. The first portion of matter which succeeded in assuming the form of man carried with it all the potentialities for the further development, awaiting human species. As mentioned earlier, the First Man, without having any drawback or shortcoming, formed the Central Part or Pivot of human society. This Center, besides governing its own satellites, also governs all the subordinate centers of animal, plant and inanimate societies, on the principle that every higher center in the evolutionary course of development governs the lowest centers, otherwise, the parts which form the universe as a whole will be instantaneously disintegrated. Thus, the truth is established that Man is the topmost of all creatures and Foremost in the progressive movements towards the Absolute Perfection = Allah. So It is not justifiable to associate the term original sin with Adam and conceive it inherited or inheritable by his issues. He is, therefore, the link between the Creator and all His other creatures.

The Concept of Miracle

When such a man has to appear on the scene of human society and introduce himself to the people as the Divine Teacher and Representative of God on earth, it is necessary that he should have sufficient evidence to bear the testimony to

the truth of his declaration ; that is , he should utter such words and exhibit such deeds which could not be uttered or performed by any natural means within the . power of a finite being . This is termed as a Miracle

The whole conception , from the Unity of God down to the necessity of Prophethood and Leadership and indispensability of the Prophets and Leaders having sufficient evidence to bear the testimony to the truth of their claim , has been forwarded in the : Quran

But the wellgrounded in knowledge among them and the believers (who) believe in what hath been sent down unto thee and what hath been sent down (unto Our apostles) before thee , And the establishers of prayer , And the givers of the poorrate (charity) and the believers in God and the Last Day (of Judgment) ; These (it is whom) . soon We will give a great recompense

۱۶۲ : ۴

Verily , We have revealed unto thee (O Our , Apostle Mohammed) as We did reveal unto Noah and the Apostles after him ; We did reveal unto Abraham , and Ismaae'el and Isaac and Yaqoob and the tribes and Jesus and Job and Jonah , and Aaron , and Solomon , And We gave to Dawood Psalms

۱۶۳ : ۴

And apostles We have (already) mentioned unto thee before and apostles We . mentioned not unto thee ; And God spoke unto Moses directly discoursing

۱۶۴ : ۴

(We sent) apostles as givers of glad tidings and warners so that there)

may not remain any argument for people against God , after (the coming of) these . apostles , And God is Mighty , Wise

۱۶۵ : ۴

But God beareth Witness , through what He hath sent down unto thee (O Our Apostle Mohammed) He sent that down , with His knowledge And the Angels (too) bear witness ; And sufficient is God for a Witness . ۴ : ۱۶۶

Indeed We sent Our apostles with clear proofs , and We sent down with them the Book and the Scale that people may establish themselves in justice ; And We sent down iron wherein is latent (in its use) mighty power and also benefits for mankind and that God may prove who helpeth Him and His apostles in secret ; Verily God is All… . Strong , the EverPrevalent

۲۵ : ۵۷

? What Names Caused Superiority of Adam over the Angels

The knowledge of the names caused superiority of Adam over the angels . The First Man had been given , and he carried with him , the names (symbols) of the Intellectual Entities who were to appear on the scene of Creation as the Highest Norms of human perfection . The appearance of these intellectual entities is inevitable for the realization of Divine object by man . They are the excellent names representing all the Divine Names in view of their nearness to Allah and are manifestations of the names of all beings on account of infallibility of their nature = absence of all natural defects . It was due to the knowledge of the names of these

Entities that caused Adam , the First Man , to be made the Vicegerent of God on earth , and the angels were commanded to prostrate before him . Then through Adam(٣) , the angels came to know those Symbolical Names of the Intellectual Entities the knowledge of which made man superior to them . This point is explicitly expressed in : the Quran as quoted below

And He taught Adam the names , all of them , and then set them unto the angels and " . said , "Declare ye unto Me the names of these if ye be truthful

٣١ : ٢

They said : "Glory be to Thee , we have no knowledge save what thou hast taught us , " . Werily Thou (alone) art the AllKnowing , the AllWise

٣٢ : ٢

" , Said He "O Adam inform thou unto them their names

When he had informed unto them their names ; Said (the Lord) : "Said I not unto you that verily , I know the secrets of the heavens and the earth and know that which ye declare and that which ye conceal ? " ٢ : ٣٣

And when We said unto the angels "Prostrate ye before Adam" they all prostrated save Iblees , he refrained and was puffed with pride and was turned into one of the . reprobates

٣۴ : ٢

The Quran As The Everlasting Miracle . ۵

Of the innumerous evidences forwarded by the Holy Prophet as the proof of his claim : , the most important and everlasting is the Quran itself

And say those who disbelieve

Thou art not the Apostle of God ." Say thou (O Our Apostle Mohammed) : "Sufficient" : is God a witness between me and you and he with whom is the knowledge of the ."Book

۴۳ : ۱۳

It is proved by the Holy Book that it is not only a testimony of Mohammed (S . A . S) being the last of all prophets and foremost in the order of Divine leadership but also of Mohammed (S . A . S .) being in himself a proof of the authenticity of other Divine religions and prophets . The personality , excellences and the Divine guidance of the Holy Prophet Mohammed (S . A . S .) are supreme in the order of Divine leadership and every word of his is final . The particular titles which the Holy Prophet has given to his preceding and future Divine leaders should have to be accepted as the only testimonial for their Divine excellence . Whoever has been addressed by the Holy Prophet with the title of Nabi , Rasool , Imam , Mawla , Siddeeq , Khaleefa will be .considered as such

Among all the Divine books the Quran is signified by the title of Mohaimin = authoritative Guardian , which is one of the excellent names of God . The Quran is forwarded to mankind as the unchallengable Word of God and the greatest of all .miracles of the Holy Prophet Mohammed (S . A . S .) till eternity

Had We

sent down this Quran , on mountain , thou (O Our Apostle Mohammed !) wouldst certainly have seen it (the mountain) humbled itself ; and rent as under for the fear(۴) ; of God

۲۱ : ۵۹

And we set forth these similitudes unto mankind that they may reflect

The Quran , as the Word of God , is a prodigious dynamic force and has been working in the minds of mankind by producing revolution and evolution in the human society . It has cured the blind and deaf in heart by feeding them with new thought and . knowledge

By applying even a very negligible portion of this dynamic force - and that too in not quite a proper manner - the Muslims succeeded in establishing the great civilization and culture known to historians as Islamic . If the force of the Quran were to be put into action in its entirety with all the precision implied in it , it will not only totally change the face of human civilization but it will at the same time , change the relation . of every part and particle of this apparent Universe as a whole

The spiritual appreciation of the point that the Holy Prophet Mohammed is the last in the order of Prophethood and the First and Topmost in the order of Leadership , is : beautifully expressed in the Persian Quatrain

Thou hast come before all the proud Kings of the world , though has appeared last of all . O Last of the Prophets , thy

Nearness (to God) has become known to me : Thou comest last , as thou comest from . (the farthest distance ." (Which distance is nearest to God

پیش ازهمه شاهان غیورآمده

هرچندکه آخر بظهور آمده

ایختم رسل قرب تومعلومم شد

دیر آمده ز راه دور آمده

Divine Law Of Selection .۶

Ever since his appearance on the scene , Adam too did not suffer any fall , draw back or shortcoming in his progressive course . Adam propagated and his issues began to multiply but it was necessary that in the lineage of his issue there should be a line carrying with it this potentiality further and further , and in no stage in this lineage diminishing or defect should occur which would mar its progress . This is termed as the Divine Law of Selection(۵) which is synonymous to infallibility of nature in recipiency of the chosen issues of this lineage which is the basis of infallibility of their willpower when they reach conscious stage . This is the source of their action which is completely submissive to the will of God . This is the perfect submission , that the will of Creature should be the manifestation of the Will of Creator and his action should be in complete obedience to His order . The principle of Divine Selection is explained in : the following Quranic verses

Verily , God did choose Adam and Noah and the descendants of Abraham and the , descendants of 'Imraan above all the worlds

۳ : ۳۳

; Offspring , one from the other

۳ : ۳۴

Finality of Prophethood and Continuity of Vicegerency in the form of Imaamat .۷

From Adam to Noah , from Noah to Ibraaheem and his descendants , in two branches , the Ismaae'elites and Israelites , this potentiality began to actualize in the form of many apostles and leaders different from each other in the limitation of the nature

of the task entrusted to them by God and to the extent of the time and space of their jurisdiction . Along with the progress of the human intellectual faculty of Discovery and Invention in the spiritual and material spheres , the task and the jurisdiction of the vicegerency had to expand on one hand and it had to develop from particularity to universality on the other . The Divine Guidance started with Adam and conducted by the successive Vicegerents of God , in the course of its progress towards universality , should reach its final stage . This does not mean the end of progress . It means that mankind does not require any new guidance and instruction to be imparted by the medium of a new Divine Teacher . It implies that the guidance and instructions already acquired by man are now sufficient for him in the course of his further .progress

The above point has an example in the system of education which begins with the primary schools and reaches its finality at the university level . But the attainment of the highest degree will not mean that there is no more room left for any further .attainment , in theory , or in practice , for a degreeholder

The Application of Man's Intellectual Faculty to the Guidance Acquired By Him .٨

All that is required at this stage is the application of man's intellectual faculty to the guidance acquired by him in order to find out the implications of that Divine guidance . In other words , when Revelation reaches its final stage

of universality and comprehensiveness , there shall be no room left for any new Divine message to be revealed to man . The next phases will be :

the Consolidatory Period or codification of revelation

The Rationalization of Revelation and Lastly

The Implementation of Rationalized Revelation throughout the sphere of humanity .

Thus the very conception of Prophethood and Apostleship has in it the implication of finality when human intellectual faculty reaches its maturity ; maturity in the sense of being able to grasp the denotation , connotation and implications of revelation through rational approach . Man may not always remain incapable of grasping Divine guidance through his power of reasoning . The question of nonrecipiency does not arise in relation to the rationalization of revelation because the continuity of life and rationalization are inseparable . The perfection of life is a guarantee for the perfection of the rationalization of revelation and these stages of perfection belong to the period of implementation of revelation through which we are passing . Thus there is no necessity of a new revelation . Divine revelation in this sense came to end with the departure of Holy Prophet Mohammed (S . A . S .) the last of all prophets .

However , humanity is , indeed , in perpetual need of and dependent on Divine Blessings and Cherishing and it cannot survive without being nurtured by the same . The Divine Leadership or Medium , in his function of receiving Blessings from God and diffusing the same to the World , has

. no finality in this sense

Divine Leadership = Imaamat . ۴

part ۱

This is the belief in the necessity of Divinely Chosen Leadership as a medium between Creator and creature and its continuity till the Resurrection Day . This again is an . outcome of the principle of God's Cherishing

In order to keep man on the progressive Right Path during his journey towards the ultimate object of creation , God ordained , that in the human society there shall never be a vacuum with regard to a Pivot or Central Man who is blessed by God directly , and through whom the whole society of mankind is blessed . A blessed pivot as such is functioning in two ways – as the medium between the Absolute and finite beings and as the norm and model for guidance of humanity . As a medium he should continue to exist successively without an interval , from the beginning of creation i . e . since the existence of Adam , the First Man , till the achievement of the ultimate object of creation . In performance of this function , it is not necessary that he should be known to every member of the human society . But as a model and norm for the guidance of the other members of the society , he should be known to them and continuity is not necessary . It may be from time to time with interval in between . During this period the pivot remains incognito in order to give chance to individuals for

using their discretion and free will in their activities and developing their aptitude . The guidance should not entail any blind following , so the continuity of the presence of the model on the scene of human society as a teacher and guide is not needed . In other words constant and continuous existence of a perfect man one after another as a pivot of human society is a necessary sequence of the Principle of Universal Cherishing or arRuboobiyya alMutlaqa , although his presence as a cognizable person is not always necessary . This function of the Pivot is termed as Imaamat or Khilaafat . = Vicegerency of God on earth

Such a personality in functioning as a teacher and guide to the members of human society provides them with all requisite means to develop their aptitude fully , of their own free will and choice . This function is needed only from time to time , and not continuously . Thus , the presence of the Pivot is necessary when he has to perform this function , which is termed as Prophethood = Nobowwat . This is the distinctive function of conveying the Divine Message of God to mankind and informing them of what is right and what is wrong , so that they may choose any one of these two . courses , right or wrong , of their own free will

Thus it will be observed that each and every Prophet of God is an Imam (Divinely Appointed Leader) as well as Rasool or

Nabi (Divine Prophet or Messenger of God) . All the Imams (Divinely appointed Leaders) , on the other hand , are not necessarily Divine Prophets or Messengers of God . They are Divinely appointed Successors (or Executors) to the Prophets of God . and the Vicegerents of God on earth

The first function i . e . Prophethood assumed its complete and perfect form with the : Revelation and Declaration of the Quranic verses

This day have I perfected for you , your religion , and have completed My favor on you ; , and chosen for you Islam (to be) the Religion

۴ : ۵

And perfect is the word of thy Lord in truth and justice ; There is none who can change . His words , and He is the AllHearing and AllKnowing

۱۱۵ : ۶

With regard to the second function , the person who has been commissioned by God to deliver the Last Message and Guidance (the Quran) is also the topmost in Leadership . As such his Divine Leadership shall continue till the Resurrection Day . This is the Great Kingdom given by God to AaleIbraaheem in addition to the Book and . Wisdom which He has gifted them

Or do they envy the people for what God hath given them of His grace ; But indeed We have given to Abraham's children the Book and the Wisdom and We gave them a . Great Kingdom

۵۴ : ۴

The Book refers to the Last Message , the Holy Quran , which comprehends all the . previous Revelations

The Wisdom refers to the intellectual Power of the purified members of the children of Ibraaheem to give true interpretation of the last Book of God . The phrase Great Kingdom refers to the Kingdom , which is declared Great by God and not which man . may consider it great or otherwise . This Great Kingdom is the Kingdom of God

; God's is the kingdom of the heavens and the earth and what (all) is in them

۱۲۰ :۵

. And He (alone) hath the power over all things

The Great Kingdom means the authority and power that God has gifted them execute His Will on one hand and the absolute obedience to their order and directives that God has made incumbent on the people on the other . This power and authority which the prophet was endowed with and which continued with the successive Imams of his House did not manifest to the mankind in its entirety . In other words , the practical domination and exercise of Divine Authority over mankind in particular and the universe in general , have not come to such evidence as to be realized by each and . every man

The first Gift of God to the Family of Ibraaheem has already come into manifestation in the form of the Quran - the Book , the Word of God . The second Gift that of Wisdom has come into evidence in the form of the Teachings and Precepts of the Last of His Prophets and his Divinely Purified and Declared

Successors . The third Gift , that of the Great Kingdom of God , although has already been bestowed on them along with the other two Gifts , is to be manifested totally at the destined time . Therefore , it is true that Prophethood has reached its final stage through the Last of the Divine Messengers , Mohammed (S . A . S .) and there is no further Divine Message to be delivered to mankind ; and the Wisdom which Mohammed (S . A . S .) and his Divinely purified Successors were endowed with by God in its delivery to mankind passed through gradual stages and reached its finality . (through the ١١th Imam of the House of the Holy Prophet , Hasan al'Askari (A . S

The first of the two gifts , the Book in its gradual revelation reached its final stage of completion nearly ٣ months before the demise of the Holy Prophet . The second gift i . e . Wisdom or Divinely gifted power of understanding and explaining the contents of the book needed a long period . It took nearly ٣٠٠ years to reach its final stage . This is the period during which the ١١ declared Imams from the House of Prophet had to shoulder the task of placing the requisite wisdom or explanatory Divine directives within the reach of the people as a supplementary part of the constitution of Islam . These two gifts are termed as Kitaab and Sunnat = teachings of

the Holy Prophet . To perform the task of conveying and placing them within the reach . of the people , the presence of Imams as teachers was necessary

However , the constitution reached its final stage in the sense that the life and teachings of the Holy Prophet , as supplementary part of the constitution , were mirrored in the lives and teachings of the Imams of the House and this was recorded in the form of collections like Kaafi . Then there was no need for the presence of Imam as a teacher . On the contrary it was a Divine blessing that the Imam of the time should disappear from the scene as teacher so that the people may have respite and chance to apply their power of reasoning and discretion in order to grasp , understand and digest the denotations , connotations and implications of the Divine constitution i . e . Kitaab and Sunnat . It was a blessing to give people the chance of putting allout efforts to rationalize the revelation . This period is termed the period of . Ijtehaad

part ۲

Therefore , the continuous existence of vicegerents of God on the earth is an outcome of Divine Grace . The appearance of these vicegerents from time to time in the form of prophets , messengers and Divine teachers is another manifestation of His grace . The incognito existence of the vicegerents during the interval between the prophets before the advent of the Last Prophet and the incognito existence of

the ١٢th Imam of the House of Holy Prophet after the completion of the teaching . period of the Divine constitution are further manifestations of grace of God

When this period of rationalization or application of the human Power of Reasoning (Ijtehaad) reaches its climax , in a right or wrong course , the time will be ripe for the Universal Manifestation of the Great Kingdom of AaleIbraaheem bestowed upon the Family of Ibraaheem in the person of the Last Guide or Leader (Imam) of the House of Mohammed (S . A . S .) . This ١٢th Imam (Mahdi A . S) and nobody else , can claim to combine in him all the spiritual and blood heritage from Adam to the Last Prophet , Mohammed (S . A . S) . He represents both the branches of the House of Ibraaheem – the Ismaae'elite branch through his father and Israilite branch through his mother Nargis , who was a direct descendant of Simon Peter , the true successor of the Holy . Prophet Jesus

The Last Imam will appear with psychic and spiritual forces on his disposal , which surpass in potency all the physical forces known to mankind at the climax or end of the period of Rationalization . The potency of this Force as compared to that of the Atomic Energy can be appreciated if we compare the latter to the primitive energy of mules and camels . The energy used by man at present has overcome all the space distances of

the earth by means of radio , television , supersonic jets and other atomic devices . Above this , man in his rational progress of dominating matter expects to establish communication with outer space regions and other planets . But with the use of psychic and spiritual force of unimaginable dynamism , the ۱۲th and Last of the Divinely appointed Guide and Leader , the last Imam of the Age will not only remove the spatial distance between people of different regions , but he will also remove the time distances in between and establish direct communication with those who in our limited concept of time are considered to have been of the past . This will come to evidence at the advent , or appearance of the Last Imam . The establishment of communication with the Present and Past is termed the "Raja't = Return" which is the minor or Lesser Resurrection . This will usher the era of the manifestation of the Great Kingdom of God , which He has bestowed on the family of Ibraaheem in fulfillment of :His promise

This is) the promise of God ! Faileth not God His promise , but most people know not) .((this

۶ : ۳۰

It must however be emphasized that the appearance of the Last Imam shall not , in whatsoever manner , affect any change or abrogation in the religion of Islam , as presented by the Last of the Divine Messengers , the topmost of the Divine Guides and Leaders , Mohammed (S

A . S .) inclusive of the explanatory comments given by him and his Divinely purified . successors , the ١١ Imams . This Era signifies the evidence of the practical execution of all the denotations , connotations and implications of those Divine Teachings under . the Great Kingdom of Aale Ibraaheem

The state of affairs at the climax of Minor Resurrection and the ushering in of the Major Resurrection can be better appreciated , if we ponder over the comparison already indicated between the ushering in of the Minor Resurrection and the climax of . Ijtehaad i . e . application of Human Power of Reasoning

In concluding the discourse on Belief in Imaamat the following points should be . emphatically born in mind as a part of the belief

The Continuity of Imaamat as a medium between Creator and creature ; and that .١ . the Imam may live in recognizable or nonrecognizable manner

The status of Imaamat is a Divine gift given to none but to a person who is purified .٢ from all physical and spiritual defects and uncleanness which may affect the state of his absolute submission to the Will of God . Thus the Imam of the time means a person who is foremost in the hierarchy of creatures in obedience to the will of God and representing His Will to mankind : this is submission for which genie and man are . created

This Imaamat starts with Adam and through a successive chain of the most .٣ submissive persons descended from him

reached Ibraaheem ; from Ibraaheem is continued in two branches of Israelites and , Ismaae'elites . Israelites branch ended with its last link Jesus who disappeared from this terrestrial scene in an unusual way . This Ismaae'elites branch continued to carry the same submissive status , generation after generation without any gap but remained in nonrecognizable manner till it appeared in the person of the Holy Prophet .

And that which We have revealed unto thee of the Book , It is the truth testifying that . which hath before it , Verily God ; about His servants is AllAware , AllSeeing

۳۱ : ۳۵

Then made We the inheritors of the Book (Quran) those whom We chose from among our servants ; But of them is he who causeth himself to suffer a loss , and of them is he who followeth the middle course , and of them is he who is the foremost in Goodness by God's permission ; That is the greatest excellence . ۳۵ : ۳۲

The Quran declared that the chain will continue after the prophet in the same . ۴ chosen and purified members of the House of Prophet and they shall inherit whatever : God has gifted to AleIbraaheem . The Prophet declared in unequivocal terms

. whoever dies without knowing the Imam of his time , his death will be paganic death" "

من مات ولم يعرف إمام زمانه مات ميته جاهليه

He also declared in unequivocal terms that the number of Imams after him shall be ۱۲ , nothing more or nothing less

He , according to Ithna'Ashari school of thought mentioned also the names of all the . ۱۲ Imams who will succeed each other . There are many traditions narrated from Sunni sources supporting the above contention . In any case , throughout the history of Islam , no one can point out the names of ۱۲ persons from the Ismaae'elite branch of AaleIbraaheem who after the Holy Prophet succeeded each other carrying in them the excellence and purity which would make them deserve the status of being foremost in submission to the Will of God but the Holy ۱۲ Imams of the House of Holy Prophet . The last of them , Mahdi is , as already pointed out , the son of ۱۱th Imam . He was born on the ۱۵th of Sha'baan ۲۵۴ H . at Saamarra , Iraq . He combines in him , as his ۱۱ predecessors , all the excellences required for inheriting Imaamat (the Divine Leadership) of Ibraaheem which was carried by two branches of Israelites and Ismaae'elites . He represents AaleIbraaheem in its full significance . He has been born and is living in terrestrial form as a pivot and medium between the Creator and the creature , but in nonrecognizable manner , till the period of Ijtehaad is over . For the person of so great spiritual accomplishment , the question of the length of life does not arise . His soul is strong and high and is far from being fettered with the conditions of matter

His Willpower controls his body and other material things so his life and death are . under his disposal and his will is controlled by none but by His (i . e . God's) Will

The Imam's reappearance will follow the immediate descent of Jesus as his . ۵ follower . As such the Imam shall establish the Great Kingdom of AaleIbraaheem . throughout the world

part ۳

The establishment of his Kingdom will be necessarily associated and followed by . ۶ the Minor Resurrection which means the Return of all the leading righteous personalities who had performed important role in promoting this right cause . Along with their return , a group of their opponents - wrong doers - who had played a leading role against the sacred cause will also be brought to the scene for . condemnation

This belief in the Minor Resurrection or Return of the leading righteous personalities and the leading wicked does not mean any rebirth or imply Hindu and Greek theories of transmigration of soul into a new body through the process of birth . It means a gathering of a group of leading personalities , who have died before , in the final stage of the total manifestation of Great Kingdom of AleIbraaheem . They gather and meet each other in the same manner as in the Major Resurrection all individuals and groups who lived in the different part of time and space will meet each other . The difference between the two Resurrections and Returns is only the question

of partial and total (Resurrection) . Raja't means alQyaamat asSughra and alQyaamat means Raja't alKobraa . In what manner and shape the former and the latter are . possible is asserted in the Quran

brief sketch of the life of ۱۲ Imams along with the life of Holy Prophet and his daughter Faatima (S . A) , the Lady of Paradise , and their contribution towards the . advancement of Islam and Message will be dealt with separately

Here the point to be noted is that the ۱۱th Imam AIHasanalAskari (A . S) passed away on the ۸th of Rabeeul Awwal ۲۶۰ H . at Saamarra , the Military Cantonment of Abasside Caliphs , in Iraq . The ۱۲th Imam , AlMahdi (A . S) was then about ۶ years old . Though his birth like the birth of Moses , for almost the same reasons , was kept in secrecy , yet ever since his birth , the ۱۱th Imam used to introduce him to his chosen and confident disciples as his successor and the expected Mahdi of the Holy House . The ۱۱th Imam used to reiterate and confirm the prophecies of his predecessors regarding the occultation of the ۱۲th and his continuous existence for a very long time in the terrestrial realm in nonrecognizable manner discharging his duty as a pivot and medium between the Creator and creatures . He is the real administrator of his jurisdiction which is as wide as the jurisdiction of the messengership of his grandfather , the Last Prophet

which is as extensive as Lord Cherisher's universe . He receives Divine blessings and grace and diffuses them to his surroundings in unknown and nonrecognizable way . During this period of occultation , his relation in this terrestrial region and his domination over it is not severed and ceased ; it is only the people that ceased to have regular and recognizable communication with him . This period of occultation is divided into two parts : Minor and Major . During the period of Minor Occultation , the regular communication of people with the Imam was not totally ceased . People used to have regular communication and correspondence with the Imam mostly through his ۴ nominated successive agents known as anNowwaab alArba'ah = four deputies . Some of the prominent disciples had even the chance of direct communion with the Imam . The names of the ۴ nominated Deputies are :

۱.Othmaan bn Sae'ed alA'amery who used to discharge the duties of Deputy during the life of the ۱۰th and ۱۱th Imams .

۲.Othmaan's son , Mohammed bn Othmaan who also used to discharge the duties of the Deputy during the two previous Imams . Both , the father and son were certified by the ۱۰th and ۱۱th Imams as their most reliable and sincere representatives .

۳.Abul Qaasim Husain bn Rooh Noobakhti who was nominated by Mohammed bn Othmaan as his succeeding Deputy .

۴.Ali bn Mohammed AsSaimuri who succeeded the third through nomination by the third .

All these nominations were confirmed by showing irrefutable testimonies .

This period

lasted for ٧٠ years . It ended with the death of the ٤th Deputy in the year ٣٣٠H . , one year after the death of Kulaini , the author of Kaafi . AsSaimuri received an Epistle from the Imam ١٠ days before his death to the effect that the period of Minor Occultation was over and he should not nominate anyone to succeed him as his special deputy . During this period , a few impostors claimed to have the status of Deputies but all were exposed by the Imam and were denounced by the Shia School .of thought

Then the Major Occultation started which will be continued till the time of reappearance of the Imam . During this period no person as particularly nominated Deputy has been existing or will exist . Almost all the Imams and particularly the ١٠th , ١١th and the ١٢h , declared and affirmed the authoritative status of those pious and righteous scholars who were exclusively following the faith of Ithna Ashari and have attained the scholarly ability to understand the denotations , connotations and implications of the aforesaid constitution of Islam , Kitaab and Sunnat through sound rational approach which is termed as Ijtehaad . This class of scholars have been declared by the vicegerents of God to have the right of discharging the duty of a person deputized and nominated by the Imams within the limit of their ability . According to Kitaab and Sunnat , the people who have not attained the standard of scholarly

ability termed as Ijtehaad , has to follow in all the controversial issues the opinion of . living Mujtahid who is the superior most in knowledge and piety

In case there is no superior most or is not verifiable , the nonMujtahid has the option to adopt one of the topmost Mujtahids of equal standard and follow his opinion in the controversial issues . The author has dealt with the subject in his Treatise on Occultation . For further details , one should refer to the Chapters on Ijtehaad and . Taqleed in the literature on the Principle of Shia Jurisprudence

During this period of Major Occultation , there are many reliable stories of certain persons communication and contact with the ١٢th Imam , but all those stories and events show that the contact or communication was mere accidental and circumstantial . Otherwise none can claim to have the honor of regular communications with him (the Imam) . There is no doubt that piety , devotion and attachment to the Holy House and their directives bring one to the state of receiving more blessings and unnoticed guidance from the Imam in his effort to solve the . problems of religious importance facing him

However , recognition of the authoritative status of qualified living Mujtahids of the time , as representatives and general deputies of the Imam , during his Major Occultation , is the necessary part of the Theocratic form of government recognized and advocated by Ithna Ashari Schools of Shia faith . It differs from all theocratic

forms of government recognized or advocated by other schools of thought in Islam or in other religions of the world . It has nothing to do with any temporal and secular forms of government , (be it monarchy , constitutional or despotic , dictatorship , democracy or republic) . It differs from the form of Imaamat prescribed by Zaidi schools of Shia or the schools of Ismaae'elite Shia . It differs from the authoritative status recognized by some schools for the saints of mystic orders . (Vide author's Treatise on Occultation).

۵. Resurrection = Qiyaamat

explaination

part ۱

Resurrection is a belief in the manifestation of the Highest sphere of God's authority over and above all His creatures.

And what makes thee know what the Day of Judgment is?

۸۲ : ۱۷

Then again what maketh thee know what the Day of Judgment is?

۸۲ : ۱۸

(It is) the Day on which no soul owns not any thing (helpful) for another soul;

۸۲ : ۱۹

And the (entire) command on that day shall be God's (alone) What ! Think they not that they shall be raised

۸۳ : ۴

For a Great Day.

۸۳ : ۵

. The Day when mankind shall stand before the Lord of the worlds

۶ : ۸۳

The Day when the fact is realized all the agencies of creatures will be submerged in the Will of God . This is the Day when the willpower bestowed on man by God to choose his actions will come to an end .

Resurrection literally means to Rise , but as a religious term it means to

Rise to a higher state of life . It has been applied to the lives of individuals after death and the intermediary stage . The saying of the Holy Prophet is :

"He who dies his Rise has been realized . "

من مات فقد قامت قيامته

The term Resurrection has also been applied to the days of the establishment of the Divine Kingdom on earth in the Person of the vicegerents of God as the Lesser Resurrection . But Resurrection is a term mostly used in the Quran and Apostolic sayings for the Final Collective Rise of mankind in particular , and other creatures in general to the highest sphere of manifestation of God's authority and Kingdom :

Verily , in this , there is a sign for him who feareth the chastisement of the Hereafter ; The Day for which mankind shall be gathered together , And that Day shall be witnessed (by all) ۱۱ : ۱۰۳

Say "Verily the ancients and the later ones" (from beginning to the end) .

۴۹ : ۵۶

Shall certainly be gathered together unto the tryst of the Known Day .

۵۰ : ۵۶

From the Quranic verses quoted herein , and those that are not quoted , together with the Apostolic statements , the following facts are established about the Life Hereafter beyond any doubt .

۱.Death does not mean the annihilation of the Conscious and Cognitive Ego . The Ego after its severance from its material body does continue being conscious of itself and of its past .

۲.Death is merely a shifting from one state

. or phase or stage of lesser sensitivity to a stage (phase) of higher sensitivity

Of the sensory faculties , whether external or internal , none is destroyed by Death ;.۳
. on the contrary all these are furthermore refined and sharpened

The only relationship which is severed by death is the direct relationship of the.۴
Conscious Ego with the Outer material world , with which it was connected through
. External senses

: The whole attention of the Conscious Ego will be diverted to.۵

the memories of the Past and what are preserved in the subconscious , and even
unconscious layers of the Ego

the higher spheres of beings above the Conscious Ego (the angelical realm) . In other
words , the focal center of human consciousness will no more receive any direct
stimulation through external senses ; but it does receive stimulation from within its
limited spheres beyond the material spheres . Therefore Death should be taken as a
step towards a higher stage of life whether pleasant or painful . The pleasure or pain
of a new born child , whose external and internal sensories are not yet developed , is
less in degree to those of a mature person . Similarly , the pleasure or pain of the
Conscious Ego after death is greater in degree than the one who is still fettered with
: the material world . The Quran expresses this fact in the following verse

It will be said) : "Thou wert heedless of this , now have We removed from thee thy veil)

" . so thy sight today is sharp ,

۲۲ : ۵۰

Therefore , the material life is a veil on human senses and consciousness . On the removal of this veil by death all the faculties are sharpened . This is confirmed by the : tradition of the Holy Prophet who said

. "Man is (at present) in a state of sleep , when he will die he will awake"

الناس نيام فإذا ماتوا انتبهوا

The movement of every Individual , as well as the societies of Beings as a whole , is : towards God , who has created them . The Quran points out this fact

Verily the death from which ye flee , verily it meeteth you , Then ye shall be returned" unto the Knower of the unseen and the seen then will He inform you of whatever ye . used to do

۸ : ۶۲

? They ask thee of the Hour (the constant move) whereto (is) its anchorage

۴۲ : ۷۹

? Wherein art thou of its notion

۴۳ : ۷۹

! Unto thy Lord (alone) is its termination

۴۴ : ۷۹

: The epitome of this movement is expressed in another verse

Those Who , when misfortune befalleth them , say , "Verily we are God's and verily . "unto Him shall we return

Thus there is no return to the lower stage of Consciousness and there is no possibility . whatsoever of any rebirth

Death is , therefore nothing but a shift and change from one stage of Existence to a higher one which ultimately terminates towards God . This ascending

movement is true of every part and particle of the material Universe with its specific . societies and systems and also the universe as a whole

As mentioned earlier , shifting of any being from this material world means its Resurrection : such Resurrection may be of an individual , or a group of entities , or of all groups and societies of beings . The state or stage between the death of an individual , a member of a group in creation , and the death or Resurrection of the . whole group is termed Intermediary stage

In this Intermediary stage , the individual may enjoy or suffer the effects of his individual faith and action . Therefore , this stage is also known as Purgatory : it begins with the agony of death – the last moment of the departure of the soul from the body – to the next stages , which include the funeral and burial in whatsoever form these : may be . The Quran portrays this moment as follows

? Why then do ye not (help) when the soul of the dying man cometh up to the throat

۸۳ : ۵۶

. (And ye then (remain) only gazing (at him

۸۴ : ۵۶

And We are nearer to him than ye , but ye see (Us) Not

۸۵ : ۵۶

The immediate and pressing pain and pleasure will be experienced by the departed soul followed by the questionnaires put to him by the specific angelical Guards attached to every individual . This will be augmented by the appearance

. of the individual Records of his past which will cause him rejoicing or grief

And couldst thou see when they are made confronting the (Hell) fire , then they shall say , "Would that we were sent back and we would not belie the signs of Our Lord , " . and we would be of the believers

۲۷ : ۶

; Nay , it has been manifested to them what they did conceal before

And if they were sent back , they would certainly return to what they were forbidden and most certainly they are liars . ۶ : ۲۸

Until when death cometh unto one of them , sayeth he : "My Lord ! Send me back "(again (into the world

۹۹ : ۲۳

That I may do (the) good which I have left undone" . By no means ! it is but a word he sayeth ; And before them shall be a barrier until the day when they are raised (again) .
۲۳ : ۱۰۰

And indeed We Created Man and We know whatever his soul whispereth unto him , . And We are nearer to him than his (very) lifevein

۱۶ : ۵۰

When receive (and record all doings) the two (angels) appointed to receive , sitting . (one) on the right and (the other) on the left

۱۷ : ۵۰

. (He pronounceth not a word but is unto him a watcher ready (to record

۱۸ : ۵۰

And the stupor of death cometh in truth ; that is (the state) which thou wast wont to

shun . ۵۰ : ۱۹

part ۲

And

. (when the Trumpet is blown , It is the day Promised (warned against

۵۰ : ۲۰

. And every soul shall come , accompanied with it a driver and a witness

۵۰ : ۲۱

It will be said) : “Thou wert heedless of this , now We have removed from thee thy veil)
” . , so thy sight today is sharp

۵۰ : ۲۲

In this Intermediary stage , the Individual cannot do anything to redeem the wrong done by him in the past nor can he improve his position by any further action of his ; but the good deeds of the living members of the family or Group to which he belongs . may be of avail to him in reducing his pain or multiplying his pleasures

Moreover , the Holy and Exalted souls leading the Group to which he belongs , have the power to redeem his sins and increase his pleasures . Inspite of the severance of physical ties , the spiritual tie of Love between the departed soul with the righteous souls left behind or with those righteous souls who had departed before him , is not severed : this Love transcends all material barriers . Therefore , there is a way possible of salvation for the individual soul in the Intermediary stage - not by his own action but by the blessings and good deeds of the righteous members of his family or the group to which he (that individual soul) belongs . The Quranic verses assert the utility of the prayers and blessings

of the righteous ones such as prophets , for their departed ancestors , their followers , disciples and for their offspring and posterity . The prayers of those who are the Carriers of the Throne of God (Bearers of the Divine Knowledge) and of those Believers whose status is closer to them are the best evidence of the stability of the spiritual tie of Love of the Higher Exalted souls of a group with the lower souls . belonging to the same group

These are those) who said unto their brethren while themselves held back : "Had they) "(the Martyrs) obeyed us , they would not have been slain

Say (O Our Apostle Mohammed !) "Ward off from yourselves death if ye be truthful . "

۳ : ۱۶۸

; And reckon not those who are slain in the way of God , to be dead

Nay ! alive they are with their Lord being sustained , (in the presence of their Lord) . ۳ : ۱۶۹

Rejoicing in what God of His Grace hath granted them , rejoicing for those who have not yet joined them from behind them , that no fear shall come on them nor shall they . grieve

۱۷۰ : ۳

And when Abraham said : "My Lord ! Make this city secure and keep me away and my " . sons from worshipping idols

۳۵ : ۱۴

My Lord ! make me keep up prayer and from my offspring (too) O our Lord , and : accept my prayer

۴۰ : ۱۴

O our Lord ! grant me protection

! and my parents and the believers on the day when the reckoning shall come to pass

۴۱ : ۱۴

Those who bear the Arsh and those around it celebrate the praise of their Lord and believe in Him and seek forgiveness for those who believe in Him (saying) : "O Our Lord ! Thou comprehendeth all things in (Thy) mercy and knowledge , therefore , forgive Thou those who turn (unto Thee) and follow Thy way , and save them from the " . torment of the Hell

۷ : ۴۰

O Our Lord ! Admit them into the everblissful gardens which Thou hast promised unto" them and those who do good from their fathers , and their wives and their offspring ; " ! For Thou art the Almighty , the AllWise

۸ : ۴۰

And keep them from evil deeds And whomsoever keepest Thou off from evil , this day " . indeed Thou hast (bestowed mercy on him , And that is a Mighty Achievement

۹ : ۴۰

And said Noah , "O my Lord ! Leave Thou not on the earth of the unjust ones , a single " ! (dweller (alive

۲۶ : ۷۱

O my Lord ! Forgive Thou me and my parents and him who entereth my abode" believing in (Thee) , and the believing men and the believing women , and increase not " ! unto the unjust in caught save perdition

۲۸ : ۷۱

The Intercessions which are evident from the Quranic verses , may apply to the Intermediary stages or to the stage of Total Resurrection

. However , there shall be no more Intercession after the end of Total Resurrection .

After the Lesser Resurrection , and preparatory to the last stage , all beings shall die , in the sense that they have to depart from their previous forms and shapes . This includes all the celestial and terrestrial entities , which shall give out all their latent potentialities . This state will be preceded by the First Blowing in the Forms = Blowing of the Trumpet by the Angel of Death Izraaeel . It will be followed by the Second . Blowing of the Trumpet by Israafeel

They have esteemed not God , as is His due ; While the whole earth shall be in His grip on the Day of Judgment and the heavens rolled up (shall be) in His right hand , . (Hallowed is He , and Exalted is He , high above what they associate (with Him

۶۷ : ۳۹

And (when) the Trumpet is blown then whoever is in the heavens and whoever is in the earth shall swoon (die) save those whom God hath willed (to keep alive) , Then the Trumpet shall be blown again , then lo ! they shall stand up awaiting (observing the . (situation

۶۸ : ۳۹

And the earth shall get radiant with the light of its Lord , and the Book (of deeds) shall be set , and the prophets shall be brought up and the witnesses , and (it shall) be judged between them , and they shall not be

. dealt with unjustly

۶۹ : ۳۹

And every soul shall be paid in full what it hath wrought , and He knoweth best what . they do

۷۰ : ۳۹

It will be observed significantly in verse ۳۹ : ۶۸ quoted above that God has expressly included an exception , "except such as Allah pleases (to keep alive)" . It means , there are certain Entities who will not be affected by the First Blowing of the Trumpet and will not be subjected to a loss of consciousness described in verses ۷ : ۴۶ and ۴۸ as "Men who know all by their marks and the Occupants of the most Elevated Places" and who will still remain in the highest cognitive state even though "All those that are . "in the heavens and all those that are in the earth shall swoon

And on the most elevated places there shall be men who know all by their marks

۴۶ : ۷

And the Dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying : Of no avail were to you your amassings and your . behaving haughtily

۴۸ : ۷

From the verses of the Quran , it will be observed that the Blowing of the Trumpet will occur twice . The first Blowing will cause a severance of all considerations and ties of . kinship , which is clearly expressed

And when the trumpet is blown , there shall be no ties of kindred between them on that day , nor shall they ask

. of one another

۱۰۱ : ۲۳

Then (those) whose scales (of good deeds) are heavy , they shall be the successful , ones

۱۰۲ : ۲۳

And those whose scales (of good deeds) are light , they are those who shall lose their ; souls , abiding in Hell

۱۰۳ : ۲۳

Yet God promises in the Quran the reestablishment of the ties of kinship in the form of fatherhood , motherhood , sonship , brotherhood and conjugal relationship in the life : after the Major Resurrection . This assertion is contained in the following verses

Give thou (O Our Apostle Mohammed) the glad tiding unto those who believe and do good deeds , that for them are gardens beneath which flow rivers , And whenever they are provided with fruits therefrom they shall say , "This is what we were provided with before ! " and they shall be provided with the like (of it) And for them shall be mates purified . They shall dwell therein . ۲ : ۲۵

The garden of perpetual bliss which they will enter and also the righteous among their parents , their spouses , and their offspring ; And the angels shall enter unto them . from every portal

۲۳ : ۱۳

Peace (be) unto you (saying) for that ye persevered in patience ! (and now) how" . excellent is the sequel of the eternal abode

۲۴ : ۱۳

" ; Verily the pious ones shall be in the midst of garden and fountains

۴۵ : ۱۵

The angels saying unto them :) "Enter ye therein in Peace)

" . Secure ,

۱۵ : ۴۶

And We will root out whatever rancor be in their hearts , (they shall be) as brothers , on dignified couches , face to face

۱۵ : ۴۷

And those who believe and follow them their offspring in faith , We will unite with them their offspring and We will lessen not unto them aught of their (good) deeds ; . Every man shall be responsible for what he hath wrought

۵۲ : ۲۱

The two apparently differing situations of severance of relationship and establishment of same have been clarified by the Holy Prophet as his comment on the : verse in the following apostolic tradition

All the distinctive consideration and ties of kinship shall be severed on the Day of" Resurrection except those distinctive consideration and ties of kinship established " . through me

كل حسب ونسب منقطع يوم القيامه إلا حسبى ونسبى

It implies that with the First Blowing of the Trumpet , all the then existing forms and ties are severed ; and by the second Blowing of the Trumpet new forms and shapes will be given to beings and a new tie of kinship will be established . However , the Root of this ties shall be the Last of the Divine Messengers , Mohammed (S . A . S .) Who in . the highest degree of perfection , is the First and the Last of all created beings

Therefore , after the Major Resurrection , the relationship or kinship of people to each other , as stated so clearly in the

Quran will be established in accordance with the degree of their attachment to the . Root of that Tree which is termed in the Quran as the Good Tree

Seest thou not how God setteth forth a parable of a good word (being) like a good tree . (, whose root is firm and whose branches (reach in the heavens

۲۴ : ۱۴

? Yielding its fruit on every moment by the permission of its Lord

. And setteth forth God parables for the people that they may reflect

۲۵ : ۱۴

And the parable of an evil word is that of an evil tree growing from the surface of the . earth , it hast naught of stability

۲۶ : ۱۴

Establisheth God (in strength) those who believe , with the firm word in the life of this world and in the hereafter ; And God leaveth the unjust ones to stray ; And doeth God what He willeth . ۱۴ : ۲۷

During the stage of Total Resurrection - after the second blowing of the Trumpet - there are series of substages wherein the hidden aspects of the action of man and other creatures will become evident to each individual and to the group to which he belongs ; these aspects of the action have remained hidden to him and his group till that particular stage of the manifestation of the Final authority of the Absolute - Allah - is reached . During the various substages indicated above the individual will be hailed after the leader who had led him . The

: Quran says

Remember) the Day (of Judgment) when We will summon every people to the name)
of their Imam (Leader) ; Then whosoever is given his book in his right hand , these shall read their books (with pleasure) , and they shall not be dealt with (even) a shred unjustly . ۱۷ : ۷۱

And whosoever is blind in this (life) , he shall be blind in the hereafter (also) and far . (more away from the path (right

۷۲ : ۱۷

The above two verses also point out the important fact that those who are spiritually . blind in this world shall have a keener sense of error and blindness in the hereafter

Then shall occur the unfolding of the Individual Record of actions of each individual and also the Record of the Group to which that individual belongs as proclaimed in the . Quran

And thou (O Our Apostle) shalt see every people kneeling down ; Every people shall be called unto its book ; Today ye shall be recompensed for what all ye used to do . ۴۵ : ۲۸

This is Our Book that speaketh against you with justice ; Verily , we used to record . whatever ye used to do

۲۹ : ۴۵

The next substage of bringing forth the External and Internal witnesses of Deeds is : portrayed and asserted by the Quran in the following revelations

And thus We have made you a group of middling stand that ye may be witnesses over mankind and the Prophet be (a) witness over you ; And We

did not fix the Qiblah towards which thou wert at , but that We might distinguish him who followeth the Prophet , from him that turneth back upon his heels ; And this was surely a hard thing for many except for those whom God hath guided ; And God would not make futile your faith (in Him) ; Verily God unto mankind is Affectionate (and) Merciful . ۲ : ۱۴۳

Then certainly We will question those unto whom (our apostles) were sent , and .certainly will We also question the sent ones

۶ : ۷

.Then certainly We will relate to them with knowledge For We were not absent

۷ : ۷

And the measuring (of the deeds) that day is certain So whomsoever's weight (of .good deeds) be heavy , those are they who shall be successful

۸ : ۷

And those whose measure (of the deeds) is light , those are they whose souls suffer .because of the injustice they used to do to our signs

۹ : ۷

And on the day when We will raise up in every people from among themselves , a witness (upon them) And bring thee (O Our Apostle Mohammed !) as a witness upon (all) these ; And We have sent down upon thee the Book (the Quran) explaining everything , and a guidance , and mercy , and glad tidings unto those who submit .(themselves (to God

۸۹ : ۱۶

And on the day when the enemies of God shall be collected together unto the fire , then they

. shall be ranked in groups

۱۹ : ۴۱

Until they come unto it (the hell) ; their ears and their eyes and their skins shall bear . witness against them , as to what they used to do

۲۰ : ۴۱

And they shall say unto their skins : "Why witness ye against us ? " They shall say : "Who maketh everything speak , caused us to speak and He it is Who created you first . , and unto Him ye shall (all) be returned

۲۱ : ۴۱

And ye covered unto yourselves (merely) lest that your ears and your eyes and your skins should bear witness against you , but (it was) that ye thought that God knoweth . not most of what ye did

۲۲ : ۴۱

The Middle (medium or perfectly balanced) Group

أمه وسطا

is not the general Muslim Community ; the word Ummat used here is not in the sense of a community , nation or followers etc . This word means a particular class of people who are endowed with such requisite qualifications as God made them witnesses for Himself over all mankind . Then God addresses the Last of His Prophet , Mohammed (S . A . S .) that He is to be the witness over all these witnesses . In this manner , God clarifies the expanse of His mercy and justice by entrusting the function of final witnessing to two groups of being , one above the other who are Pure and Perfect and . nearest in communion with Him

Further on

it will be observed that these Pure and Perfect Beings will be made by God the , Distributors of the abode of Bliss and Hell . They will recognize men by their marks and they will be the occupants of the High Place as already clarified before . These Beings , indeed , are those who have been exempted by God's will from being subjected to swoon at the time of the Blowing of the First Trumpet which is expressed in the Quran

.

The substages , progressively , will lead to the stage of Reckoning as stated in the :Quran

We have tied every man's action to his neck ; (which) We will bring forth unto him on . the Day of Resurrection in the form of an unfolded book

۱۳ : ۱۷

It will be said unto him) "Read thou thy book ; Sufficeth thine own self today , as a) " . reckoner against thee

۱۴ : ۱۷

In the stage of Reckoning , as it is apparent from the above verses , the individual creatures are made the Reckoners of their own actions . There are verses also which show that God directly or through His authorized Angels and Vicegerents will perform the Reckoning of actions . There are verses which ascribe the Reckoning to God , using personal pronoun , in first person , plural number . There are some other verses in the Holy Quran which point out that God alone is the Reckoner and that He is the . quickest of all Reckoners

Once

Ali (peace be upon him) was asked how God would reckon the deeds of the innumerable individuals and communities in a single moment or on a single Day . He replied :

"In the same manner as He has been nurturing and sustaining all His Creatures (as it is evident to all) in a single moment of each day" .

يحاسبون كما يرزقون

part ۴

Therefore , whether the reckoning is ascribed to God Himself or to His authorized Agents , the sense of Absolute Authority of the Absolute one - Allah - is not in the least and in any manner impaired or affected . There is no contradiction between these two assertions : these assertions only manifest the unbounded expanse of His authority . This point can be clearly understood by other Quranic assertions , where in his decrees , executed by His Authorized Agents , are expressly mentioned .

So ye slew them not but God slew them ,

۸ : ۱۷

And thou threw not (the dust) but God threw it ,

And that He might test the believers by a gracious trial from Him ;

Verily God is AllHearing , AllKnowing .

In one of the substages during the Total Resurrection , the Individuals shall speak to those who led them astray and those whom they had followed ; there will be a confrontation which will be of no avail , The Holy Quran depicts this happening as follows :

And they shall come forth before God all together , then shall say the weak unto those who were arrogant :

Verily we had been your followers , can ye therefore avert from us any part (of the“ ” ? chastisement of God

They would say : “If God hath guided us , we too would have surely guided you ; It is the same to us (now) whether we implore (impatiently) or we are patient (now) there is not for us (any) way of escape . ۱۴ : ۲۱

And Satan shall say after the affair is decided : “Verily God promised you the promise of truth , and I gave you promises but failed to keep them to you And I had no authority over you except I called you and ye responded unto me ; So blame me not but (rather) blame yourselves ; I can’t be your aider (now) , nor can ye be my aiders ; Verily I disbelieved in your associating me with God from before ; Verily the unjust ” . ones , for them shall be a painful chastisement

۲۲ : ۱۴

Inspite of the above mentioned dialogues contained in the Divine revelation , there : are yet other verses which assert

! Woe on that Day unto the rejecters

۳۴ : ۷۷

, This is the day when they shall speak not

۳۶ : ۷۷

And it shall not be permitted unto them so that they may offer excuses

۳۶ : ۷۷

The apparent contradictory assertions will clearly be understood in the light of the fact that there are several substages on the Day of the Major Resurrection . In one of those substages none of the evil

doers shall be allowed to speak or repeat their excuses . This point is very adequately dealt with by the learned and holy scholar of the ۴th century Higra , Abu Ja’far Mohammed bn Ali bn Baabawaih of Qum , known popularly as Shaikh Sadooq in his .(famous Treatise , entitled The Beliefs (I’teqaadaat

Then shall come the substage of the Balancing of the Deeds which is mentioned in the :Quran

O ye who believe ! do stand firmly with justice , Witnesses for God's sake , though it be against your own selves or your parents or your kindred , Be he rich or poor , for God is closer (than you) to them both ; Therefore follow not your inclination , lest ye deviate (from the truth) And if ye swerve (from the truth) or turn aside , then Verily .God is AllAware of what ye do

۱۳۵ : ۴

And We shall set up the balances of justice on the Day of Judgment , so no soul shall be dealt with unjustly in the least ; And even if there be the weight of a grain of mustard seed , (even that) We will bring it (into account) ; And sufficient are We (as) .Reckoners

۴۷ : ۲۱

(And the heaven , He did raise it high , and placed the scale (within reach

۷ : ۵۵

.So that ye may not transgress in scales

۸ : ۵۵

.And maintain ye the measure with justice and do not cut short the scale

۹ : ۵۵

Indeed We sent

Our apostles with clear proofs , and We sent down with them the Book and the Scale that people may establish themselves in justice ; And We sent down iron wherein is latent (in its use) mighty power and also benefits for mankind and that God may prove who helpeth Him and His apostles in secret ; Verily God is AllStrong , the Ever-Prevalent .

۲۵ : ۵۷

The above verses of the Quran which deal with the subject of Balance and Scales indicate that :

۱. everything that has been created by God is in a precise and proportionate measure ,

۲. for every measured thing , there is a standard scale , or criterion , which if properly used , enables man to apprehend that measured thing , no matter how far such measured things may be away from the reach of man , and

۳. human attainments depend to a great extent upon proper measuring of the things created by God .

The height of human attainment and penetration through universe can be achieved by those who have used precisely the Scale set by Allah : thus they have also been granted by Him the Divine Authority . This is referred to in the Quran :

O ye peoples of jinn and humans , if ye can penetrate the bounds of the heavens and the earth , then do penetrate ye through ;

۳۳ : ۵۵

(But) ye cannot penetrate but with (Our) authority !

۳۴ : ۵۵

In every stage for every individual and human society , and for every aspect of creation there shall

be a Balance and Scale till the Final Day of Judgment . This scale or balance shall inevitably be Infallible . An infallible scale can be used effectively only by the Alljust and Omnipresent God , or by His Infallible Vicegerents , for however accurate the scale may be , if the one who attempts to use it , is subject to error , the result of the . measurement cannot be precise

Thus according to the Quran , there have been , and are and shall always be the balance and the scales for justice , The Infallible is commanded to measure with precision , and guide mankind with Truth so that man's action shall be in harmony with Divine Ordinance , each and everything created by God . The Quran refers repeatedly in general the necessity of Balance and prescribes it as an inevitable standard for the final measuring of all things including character , beliefs and all actions of human . beings individually or collectively as a group

O ye who believe ! Be upright for God , bearing witness with justice , And let not hatred ; of a people incite you not to act equitably

. ... Act ye equitably that is nearer to piety

٨ : ٥

The importance of the Apostle and the Book and the Scale is obvious from the Divine Revelation . They are supplementary to each other and necessary for the . establishment of justice and witnessing of the truth since man was created

The individual's action falls within the cognizance

of Scale from the time he becomes conscious of his Being which is referred to in the :Quran

? And indeed know ye the first growth , why then ye reflect not

۶۲ : ۵۶

This is in reference to the origin of the Individual self ; that is the first stage or state . when he comes into being

It is Adam or every descendant of his , who is made to realize upon his becoming conscious of his self , that he has been caused to exist by the Cause of all Causes , the Infinite , the Incomprehensible , through His quality of Cherishing (Ruboobiyyat) . A Covenant is made between man and God ; man accepts the responsibility . Thus no one will be excused on the Day of Resurrection for his denial of the Truth . God : reminds and warns man

When brought forth thy Lord from the children of Adam , from their backs , their descendants and (when) made them bear witness upon their own selves (saying) : " ? "Am I not your Lord

They replied "Yea ! We do bear witness . " (This We did) lest ye should say on the Day of Judgment "Verily we were (unaware of this fact)" ۷ : ۱۷۲

Or lest ye should say : "Verily associated (with God) only our fathers from before (us) : (and we are their descendants after them (following them

Wilt Thou then destroy us for what the vain doers did ? " ۷ : ۱۷۳

Therefore , Islam is the religion

of Universal Justice , and the Holy Prophet of Islam and his purified successive Vicegerents are presented as the scale of all scales in this world and the life hereafter until the Last stage of the Total Resurrection on the Day or Judgment . It makes no difference to ascribe the function of measuring in this world or hereafter to the Absolute Infinite One , (to whom belongs the sovereignty of the entire Universe in the Realms of Creation and Legislation) or to the Angelic Agencies or to the Infallible Vicegerents of the Absolute One . All of these agencies and vicegerents after all , in their actions and thoughts are completely and totally in submission to the Will of God . God has indeed clearly described in the Quran His Infallible Vicegerents , the Purified Ones who shall inherit the Earth:

part ۵

And indeed We did write in the Psalms (Zaboor) (given to David) after the Reminder (Tawraat given to Moses) , that the earth , shall inherit it My servants righteous.

۲۱ : ۱۰۵

Verily in this is a lesson to the people who worship (Us).

۲۱ : ۱۰۶

And we sent thee not (O Our Apostle Mohammed !) but a Mercy unto (all) the worlds.

۲۱ : ۱۰۷

Whether the development begins with the creation of Adam or with the creation of the Primal Matter the existence of the Scale is inevitably complementary to that of the Right Path . The Scale and the Right Path proceed together , side by side , in

every stage of development , till the Last stage of Resurrection , the Day of Judgment
.

Therefore , every individual and every community of conscious beings will be judged by God , and shall be rewarded or punished . Yet , God will not finalize His Judgment before the stage of Intercession is substantiated by those who have been bestowed by God with the authority of being witnesses over entire creation and truth . These Witnesses of the truth , according to the Quran represent the universal grace and love of God and are authorized to intercede and redeem the shortcomings of the . people who are subordinate and attached to them

Then comes the stage , when every being will assume its Final Form and be placed : under the Final Classification

: And ye shall be (sorted into) three kinds

۷ : ۵۶

Then (will be) the people of the Right hand : Oh ! What (a happy state shall) the people ! (of the Right hand (be in

۸ : ۵۶

And the people of the Left hand : Ah ! What (a wretched state shall) the people of the ! (Left hand (be in

۹ : ۵۶

(And the Foremost (in faith and virtue) shall be the Foremost (in receiving their reward
,

۱۰ : ۵۶

(These are they who shall be brought nigh (unto God

۱۱ : ۵۶

As pointed out above , there shall be ٣ main classifications of Beings on the Day of Judgment . One of which will be the Foremost of the Foremost Ones . This group will

direct or supervise the other two groups towards their earned destination , by the : permission of their Lord

And We will remove whatever rancor be in their breast , there shall flow beneath their abodes rivers , And they will say : "All praise be (only) to God who guided us to this and we would not have been guided had not God guided us ; Indeed did come the apostles ; "of Our Lord with the truth

And it shall be cried out unto them that : "(Behold !) This is the Garden of which ye are made heirs for what ye did" . ۷ : ۴۳

And will call out of the inmates of the Garden (of Paradise) unto the inmates of the (Hell) fire (saying) : "Indeed we have found what promised us our Lord to be true ; " . have ye too found what promised your Lord to be true ? " They will say : "Yes

" , Then a crier will cry out between them that "The curse of God is on the unjust

۴۴ : ۷

Who hinder (people) from Allah's way and seek to make it crooked , and they are . disbelievers in the hereafter

۴۵ : ۷

And between the two there shall be a veil And on the heights there shall be men who know all by their marks , And they shall call out to the inmates of the Garden (Paradise) : "Peace be on you , " ۷ : ۴۶

, They shall not have yet entered it

. (though they do hope (thereof

And will call the occupants of the heights unto the inmates of the (Hell) fire whom they will recognize by their marks ; They will say : "Of no vial had been your amassing and "what ye used to act proudly

۴۸ : ۷

Behold ye !) "Are these they whom ye swear that God will bestow not His mercy on) ? them

Enter ye in the Garden (Paradise !) No fear shall be on you nor shall ye grieve . " ۷ : ۴۹

But (Those) who made their religion a pastime and play and whom the life of the world hath deceived . So today We neglect them as they did neglected this day of theirs and . as they did deny Our Signs

۵۱ : ۷

It is clearly understood from the Divine Revelations that the Foremost of the Foremost Ones are indeed those who shall be the Distributors of Paradise and Hell ; and they are referred to in the Divine Revelation as the Dwellers of the Most Elevated Places , Men who know all by their marks , Witnesses of Truth and the Vicegerents of : God on Earth . Their ultimate Companionship with us is asserted by the Quran

And whoever obeyeth God and the Apostle (Mohammed) these shall be with those on whom God hath bestowed favors of the Prophets , and the Truthful , and the ! Witnesses and the Righteous ones , And excellent are these as companions

۶۹ : ۴

Before giving the details of the Persons

who have been given the authority by God to intercede , the following clarification will : have to be noted

The Quran repeatedly asserts that no intercession forwarded by any created being . shall be accepted by God

O ye who believe , Spend (in alms) out of what We have provided you with ere the day cometh wherein there shall be no bargaining , nor friendship , nor intercession ; And . the unbelievers they are the unjust

۲۵۴ : ۲

And warn thou with it (the Quran) those who fear that they shall be gathered unto their Lord (thinking that) there shall not be for them , besides Him , any guardian or an . (intercessor , so that they may guard (themselves against evil

۵۱ : ۶

Those who have leaned on false support and relied on such intercession shall come to grief and will be completely disillusioned on the Day of Resurrection when the final : Judgment will take place . Their plight is portrayed in the Quran

And indeed ye come to us (bare and) alone as We created you at first , and ye have left behind your backs what We bestowed on you , And We see not with you your intercessors , those whom ye asserted that they were , in your affairs , the associates (of God) ; Indeed are now severed the ties between you , and hath gone away from you what ye (falsely) asserted . ۶ : ۹۴

? Do they wait for aught but the final sequel

On the day

when its final sequel comes about , those who neglected it before will say : "Indeed came the apostle of Our Lord with truth ; are there for us (now) any intercessors that they may intercede for us ? Or could we be sent back so that we might act other than " ? what we did act

Indeed they have lost their souls , and what they forged hath gone away from them . ۷ : ۵۳

God clarifies the intercessors whose intercession shall not prevail , and also those for . whom there shall be no intercession by any other intercessors as well

Or , have they taken intercessors other than God ? Say thou : "What ! even though they have no power over anything , nor do they understand . " ۳۹ : ۴۳

And (thou) warn them , then , of the approaching Day , when (men's) hearts shall rise up to their throats choking , For the unjust shall not have any compassionate friend . nor an intercessor who should be obeyed

۱۸ : ۴۰

Now , it is evident that the intercession of those who are not given any authority or power shall not prevail as they lack Might and knowledge , It is also clear that those for whom no intercession shall prevail are the unjust ones , The Divine Revelations proceed further to assert that the intercession of those who are chosen by God , and specially permitted , authorized and even covenanted by Him to do so , shall be accepted

. by God

God ! There is no God but He , the (Ever) Living , the selfsubsistent , by Whom all subsist Slumber seizeth Him not nor sleep , His it is whatsoever is in the heavens and whatsoever is in the earth , Who is he that can intercede with Him but with His permission , He knoweth what is before them and what is behind them , While they can not comprehend anything out of His Knowledge save that which He willeth . His Throne extendeth over the heavens and the earth , And the preservation of them . both , tireth Him not , And He is the Most High and the Most Great

۲۵۵ : ۲

Verily , Your Lord is God Who created the heavens and the earth in six days (terms) and is firmly established on Arsh ; He regulateth everything ; No intercessor can there be save after His leave ; This is God , your Lord , Therefore Him (alone) worship ye , ? Will ye not then mind

; Unto Him shall return ye all ; (This is) the promise of God in truth

Verily , (it is only) He (who) beginneth the creation , then causeth it to return that He may with equity recompense those who believe and do good ; And those who disbelieve , for them shall be the drink from the boiling fluids and a painful chastisement for they did disbelieve . ۱۰ : ۳ , ۴

part ۶

Knoweth He what is before them and what

is behind them , and they can not intercede but for him whom He approveth , and they . , of His fear , tremble

۲۸ : ۲۱

These specific beings , to whom God has granted permission and authority to . "intercede , are described by Him as the Ones "whose word God is pleased with

On that day shall avail no intercession (of any) save (that of) whom hath permitted . God , and whose word He is pleased with

۱۰۹ : ۲۰

There is yet another verse which clarifies the above verse by explaining what is . meant by the word with which God is pleased with

On the day whereon shall stand the spirit and the angels arrayed , They shall speak not save he whom the Beneficent God giveth leave and who spoke (only) the truth . ۷۸ : ۳۸

The Divine Revelation proceeds onwards to describe the qualifications of those who are , by the permission and authority from God , the Intercessors with Him on the Day of Resurrection for the final judgment . The following verse of the Quran asserts two of the qualifications , being Witnesses of the Truth and having the Knowledge with . certitude

And those whom they call besides Him , own not any power of intercession , save he . (who beareth witness of the truth and they know (the truth

۸۶ : ۴۳

It has , already , been explained earlier , when discussing Middle Group (۲ : ۱۴۳) that the Witness over mankind is the Middle (perfectly balanced) Group and

the Holy Prophet is the Witness over them and the Word Ummat used in this verse does not mean the general Muslim community . This fact is clarified by God in the .Quran

And remember when his Lord tried Abraham with certain words then he fulfilled them " ;; (God) said , "Verily I am making thee Imam for mankind

" ? Abraham) said : "And of my offspring)

. God) said : "My covenant includeth not the Unjust)

۱۲۴ : ۲

: Then Ibraaheem prayed

Our Lord ! Make us (two) Muslims submitting (only) to Thee and of our progeny (make) a group submissive (only) to Thee And show us the ways of Devotion and turn to us . (mercifully) Verily Thou and Thou (alone) art the OftReturning , the Most Merciful

۱۲۸ : ۲

This is the prayer of Ibraaheem for himself and his progeny , after he was declared an Imam , Leader by God , and the word used is Ummat for them . Thus does one verse of the Quran clarify the other verse . It is clear that the word Ummat (Group) used here is identical with the other word Imam or the Leader . Ummat (Group) here does not mean the led but it obviously means the Imam i . e . Leader or Guide . This Middle (perfectly balanced) Group of entities UmmateMuslima are indeed distinguished with . the quality of leading mankind towards the Right Path

Having clarified these points , the Divine Revelation proceeds in identifying the two , the Witness of Truth

and the Muslim Group (UmmateMuslima) of Ibraaheem's progeny for whom he prayed . The Quran asserts :

And fight (endeavor) ye in (the way of) God as is due to Him ; He hath chosen you and hath laid not upon you any hardship in religion ; The faith of your Father Abraham ; He (God Himself) named you Muslims before and in this , that the Apostle may be a witness over you and ye be witness over the people ; So establish ye prayer and pay the poorrate and hold fast by God ; He is your Master How Excellent the Master and How Excellent the Helper !

۲۲ : ۷۸

When God has appointed UmmateWastaa intercessors , the Holy Prophet Mohammed (S . A . S .) has been declared by Him the intercessor of intercessors .

These Intercessors have been chosen by God . They are permitted and authorized by God to intercede ; they have been described and their qualifications defined clearly in Divine Revelation . Earlier in the discussion on Prophethood and Divine Guidance and Leadership , the Quranic verses on the Law of Divine Selection and the Divine Endowment have been explained .

God Himself chooses the Intercessors and endows them with the permission to intercede .

And how many an angel in heavens are whose intercession is of no avail at all save after that God permitteth whomsoever He willeth and chooseth .

۵۳ : ۲۶

Some of the descriptions and definitions given in the Quran to recognize the Intercessors are that they shall

be the Best of the Group , the foremost in Goodness and the Middle (or the perfectly balanced) Group - UmmateWastaa . To quote yet another verse of the Quran :

Then made We the inheritors of the Book (Quran) those whom We chose from among our servants ;

۳۵ : ۳۲

But of them is he who causeth himself to suffer a loss , and of them is he who followeth the middle course , and of them is he who is the foremost in Goodness by God's permission ;

That is the greatest excellence .

The Intercessors have been kept away from all physical and spiritual uncleanness by God and purified by Him with the utmost extent of purification .

Verily , God intendeth but to keep off from you (every kind of) uncleanness O ye the People of the House , and purify you (with) a thorough purification .

۳۳ : ۳۳

These purified Beings have been in Communion with the Word of God , the Quran , from its primordial state all along ; and shall remain so beyond its historical state of revelation . The Quran asserts :

Verily it is Quran honorable .

۵۶ : ۷۷

In a Book that is protected

۵۶ : ۷۸

Toucheth it not save the purified ones .

۵۶ : ۷۹

. Sent down by the Lord of the worlds

۸۰ : ۵۶

The Holy Prophet reiterates in his famous authentic tradition of the two weighty entities :

إنی تارک فیکم الثقلین : کتاب الله وعترتی أهل بیتی ، ما إن تمسکتم بهما لن تضلوا بعدی أبدا وإنهما لن یفترقا حتی یردا

على الحوض

I am leaving amongst you two Weighty Things : the Book of Almighty Allah and my progeny . So , take care how you treat them after me . They shall never part company .(until they come to me at the Pool (of Kawthar

Therefore , the Imams of the House of the Holy Prophet (S . A . S .) are the Intercessors besides the Holy Prophet himself and Faatima (S . A .) the daughter of the Holy Prophet . These Purified and Divinely selected persons are identified with the . holy Prophet and distinguished from all mankind by God with great force in the Quran

But whoever disputeth with thee therein after the knowledge hath come unto thee , Say (O Our Apostle Mohammed !) (Unto them) "come ye , let us summon our sons , and (ye summon) your sons , and (we summon) our women and (ye) your women , and (we summon) our selves and (ye) your selves and then let us invoke and lay the " ! curse of God on the liars

۳ : ۶۱

Our women are represented by Faatima (A . S) , the only daughter of the Holy Prophet ; our sons are his two grandsons , Hasan and Husain (A . S) ; Our souls are represented by The Soul of the Holy Prophet and is identified by God as Ali (A . S) , who (. happened to be the cousin and soninlaw of Mohammed (S . A . S

.

This verse was revealed on the occasion of the great confrontation with Christians (Mubaahala) . There are also Apostolic traditions bearing witness to this fact referred to in the Divine Revelation in connection with the great historical event in the life of the Holy Prophet:

"I and Ali are from one Light"

أنا وعلى من نور واحد

"Faatima is part of myself",

فاطمه بضعه منى

Finally God has made covenant with these Divinely selected and purified Beings , and has promised them , as befits His Divine Justice and Mercy , the right of intercession . This promise is in return for the fulfillment of their part of the covenant . The Quran states as follows:

They shall own not any intercession , save he who hath taken a promise from the Beneficent (God to do so).

۸۷ : ۱۹

(This is) the promise of God!

۶ : ۳۰

Faileth not God His promise , but most people know not (this).

Is the recompense for good aught but good?

۶۰ : ۵۵

Intercession Further Elaborated

To have a full grasp of the collective value of the human life and the interrelation of

the members of human society in the life here and hereafter the problem of . intercession is further elaborated

Every finite being in itself and by itself is destitute of all excellences . Whatever.١ excellence he possesses in any stage of existence , it owes to the Absolute , Infinite Perfect One . It is a gift of God given to the possessor . Want , defect , destitution , in short

absence of perfection is an inherent property of the finite . These inherent shortcomings are constantly covered by a continuous blessings of the Absolute Perfect One . Each and every finite being receives the Divine gift which covers his inherent shortcomings according to his recipiency . Thus

One) As God is the Absolute Redeemer , Deliverer and Intercessor , He covers by His continuous gifts , the shortcomings of all finite beings in accordance to their capacity of demand and supplication . There is no exception to this principle of Absolute Redeeming Authority of God over His creatures . The highest finite being as well as the lowest one in perfection is not free from the inherent creaturely shortcomings and . destitution and so they are not needless of His gift , grace and blessing

Two)No redeeming power and salvation can be exercised by a lower finite being over a higher finite one ; and comparatively imperfect one can not redeem the defects of another imperfect one who is higher in the hierarchy of limited perfection . Nor the . one who is in the same level of imperfection can redeem the defects of the other

Three) Redemption , salvation , blessing and grace all proceed as a gift from the Absolute Giver , direct and through the agencies of higher finite beings to the lower ones . Whatever blessings and grace , are received by the lower group through the agencies of the higher one , are termed as the intercession of the Divinely

authorized agents in redeeming the defect and covering the shortcomings of the lower group . So it is true that there is no intercession to secure salvation in any stage of existence here or hereafter except of God , and of those finite beings of higher stage of perfection who are witness of truth and have knowledge of the facts as . authorized agents of God

To those schools of thought who value religion as a mere tie and relation between .۲۱ the individual and Creator , every individual is responsible for his own ultimate salvation or condemnation through his action . On this ground , the theory of transmigration and rebirth was formed in order to secure ultimate salvation for individuals through the process of rebirth as a purgatory and intermediary stages of punishment and reward till one was totally purified from the consequences of his evil deeds and was absorbed in the Absolute Perfect one . On this ground , another school of thought sought to secure the ultimate salvation for man by considering absolute , arbitrary and autocratic right of rewarding and punishing persons for God . Whomsoever He wills , will be sent to Heaven or Hell disregarding their good and bad . deeds

All these doctrines are contrary to what the Quran asserts repeatedly that learned.۲۲ and ignorant , honest and dishonest , virtuous and mischievous , righteous and wicked ones shall not and cannot be treated as equals in requital . The Christian doctrine of salvation , also presents the similar tendency

as indicated above . According to it , Jesus Christ will secure the salvation for those who believe in his being a Divine incarnation and son of God and his crucification and Resurrection . It is quite illogical . It has been dealt with in author's treatise , " . "Introduction to the Quran

According to Islam though every individual is held responsible for his wrong or right deeds and the Quran has asserted that "whosoever does a bit of good shall see and whosoever does a bit of wrong shall see" , yet the life of man is not only to be valued from individual point of view nor the religion to be considered as a mere tie between individuals and the Creator . The Quran emphasizes the importance of the social aspect of not only the human life , but of every part and particle of universe as a whole in relation with each other . It presents God as the Lord Cherisher of all worlds whose Grace and mercy have pervaded and encompassed the whole and every part according to its merit , and considers the same Lord Cherisher of all as the Master of the day to whom all will return and be judged and requited . As such He presents the whole realm of creation as one interrelated Theme which owes obedience and absolute submission to none but Him alone , Whose and none else's assistance is to be sought . Thus , as a member of a theme , in

offering prayer in submission to Him and beseeching help from Him , every one has to say “We” instead of “I” converting individual value into social one . Every one , in his continuous movement towards Him , has to pray for Guidance on the right path not as an individual traveler but as a member of the above mentioned theme , beseeching His guidance to the Right Path for theme and to save it from falling short or exceeding the prescribed limits . Evaluating religion in this social perspective proves :

One) the necessity of the existence of interrelated hierarchy of beings , led by the topmost finite being in perfection . who is beseeching Allah's blessings for himself and every member of the theme whom he is leading and receiving blessings from Him (Allah) for himself and all those who follow him in their obedience and prayer ,

Two) the attainment or failure , good deeds or misdeeds of every member of the theme is some way or the other affect the pleasure or pain of the other members of the theme ,

Three) the significance of the Islamic directives about the effect of offerings of the posterity in reducing the evil consequences of the misdeeds or shortcomings of their predecessors or the vice versa .

Though death and length of time has separated the ancestors from the posterity , the ties of Faith , Mutual Love of God and Godly Persons are so firm and communicative that makes one to feel and enjoy the offerings of the other for

him ; or to feel pain and sorrow for the shortcomings and failure of one another . In short the whole universe which is in obedience to His Will and receiving blessings from Him looks like a congregational prayer which ought to be conducted by Imam who will pray on behalf of all for all and receive blessings from Him , and diffuse these among all . The ties between tile members of the theme is nothing but the reciprocal faith and love . This permanent faith and love shall make each member of the theme to divert his attention from his individual defect and shortcomings to the perfection and attainments of the society to which he belongs . An individual might have a defect or may have done a wrong , for feeling of which he could be pained . This pain could be averted by directing his attention with love and faith towards the perfection of the higher members . In the temporary life the person who is extremely worried for some mishap will try to divert his attention from it to a pleasing scene ; so long as the attention is towards that pleasant scene , he will not feel consequent sorrow of the mishap . This diversion is temporal and temporary but in the life hereafter , the diversion caused by sincere faith and real love will be forever . Thus a faithful sinner who enjoys the love of perfect servants of God will enjoy their perfection and is blessed by

. not his own action but by their actions

Say (O Our Apostle Mohammed !) : “I ask ye not aught of any recompense (for my ” ! ministry) save that he who will take the way unto his Lord

۵۷ : ۲۵

Say thou (O Our Apostle Mohammed !) : “I demand not of you any recompense for it ; (the toils of the apostleship) save the love of (my) near relatives

۲۳ : ۴۲

Thus the Quranic verses assert that the love (Mawaddat) of those who are nearer to God in perfection will avail those who are willing to find their way towards the . absolute perfect one

This is the love which makes one to expand the limits of his ego as to be united with those whose ego is next to God in universality and allpervasiveness . On the other hand the Quran warns the unjust , liars , mischievous and in short the wrongdoers and disbelievers the painful consequences of the curse of God , angels and the people : (believers) . The Quran asserts this social aspect of human life in this verse

. Your creation and Resurrection art nothing but that of a single soul

۲۸ : ۳۱

From this Quranic declaration of treating men in their creation and Resurrection as a single unit , the social value of human life and the importance of the existence of a balancing power and entity become so obvious that any attempt to separate religion from social and political aspect of human life becomes not only meaningless but

antihuman . According to the Quran the social and political problems of human life are the most sacred and topmost concern of religious directives . It is in this sense that Islam (is termed to be a sociopolitical religion which puts emphasis on the importance of the leadership (Imaamat) and Khilaafat as the great message of God to be delivered to mankind . Creation and Resurrection cannot be considered as single unit without the existence of a perfect Man as medium between the Creator and creatures to keep up the balance between the members of the theme in their rights and duties towards the Creator . As such the question of Imaamat or Qyaamat is so .interrelated that they should be treated as one

Heaven and Hell

Dealing with the life hereafter , we have already shown the various stages through .which the souls have to pass

In short the day of judgment is followed by leading individuals and groups to their.١ permanent abode , Paradise or Hell , Heaven or Abyss . The number of states and .stages within the states in between the two extremes are known to Him alone

According to the Quran , the states of life hereafter are not and cannot be exactly.٢ known in this world to us who are still fettered with terrestrial conditions and limitations of sensory and perceptual and conceptual powers . Whatever has been presented to us about the life beyond the present one , through revelation cannot be but a diminished figurative presentation of the realities

of the life hereafter in the terms understandable to us.

۳. Our present mental faculties are too limited and underdeveloped to realize the real objects of pleasure and pain of the life hereafter . Our mental attitude in relation to the objects of life hereafter is like the mental attitude of a person born blind or deaf , who cannot perceive and appreciate the pleasant and unpleasant objects of sight or hearing . To such a person , the object of sight and hearing is to be presented in the terms of the object of other senses as sense of smelling , taste and touch.

۴. All that we have to believe is that in the stage of Total Resurrection , the present earth will be changed into a different one and all the heavens will be rolled up and folded (meaning the disappearance of present distances) by the Right hand of God i . e . His Heavenly Might . That earth will be illuminated not by the light of the sun but by the light of its Lord Cherisher . The records of the various aspects and stages of the lives of individuals and groups preserved by the Divine agencies will be brought into light . All the prophets and witnesses will be brought to the scene . After the scene is over , and grouping and intercession are finalized , each individual and group will be led to their permanent abode whether Heaven or Hell or the states in between.

۵. According to the Quran

none of the human mental faculties and senses are destroyed by death but all will , develop into a more refined condition and sharper sensitiveness . As such in their permanent abode all the pleasant or painful objects of mental faculties from the sense of touch upto the highest peak of intellectual realization should be presented in some form or other and they should be in utter correspondence with the conditions of the highly developed faculties . Therefore the repeated description of the condition and objects of paradise and hell in physical terms understandable to our mental faculties at present means nothing but emphatic assertion of the fact that the death is not the destruction but development and evolution in more refined conditions which are at present beyond our imagination . The Quran encourages the believers to pace rapidly in competition towards the Grace and Mercy of their Lord Cherisher which are awaiting them , and towards the Paradise which is so spacious that its extent is equal to that of the entire Earth and Heavens , which has been prepared for the pious ones . It is obvious that such an extensive paradise cannot be enjoyed but by the person whose extent of perceptual faculty is so greater that it can encompass it . Similarly the painful objects of hell are immensely horrible and torturing due to the refined conditions of the sensories and the highly developed power of the conductive means .

In short , the paradise and hell , the pleasant and

painful objects there , the conditions of enjoyment or sufferings of inhabitants , all are real and true in the exact sense of reality and the truth as presented to us in the terms of similitude so that we may be able to imagine and have a faint glimpse of the life hereafter . Every word and description given in the Holy Book or stated by the Infallible Vicegerents of God should be taken as the absolute fact . According to the Quran this temporal life and its objects of pleasure and pain are nothing but childplay in comparison to the life hereafter and abode wherein everything is living in the real .sense of life

And nothing is this life of the world but a vain sport and play ; And verily the abode of .the hereafter is certainly the life ; If they but know

۶۴ : ۲۹

The life here and the objects which appeal to our senses and our conceptual faculties are unreal and imitation of the realities of the worlds yonder and a far diminished .image and figurative presentation of those realities

Appendices

explaination

The Articles written on various occasions have been included over here which have .bearing on the topics of the Book - Author

Appendix .۱ : Invisible World

In the last part of this treatise , the frivolity of the temporal world in comparison to the world beyond was exposed . The temporal world means the physical world and the surroundings which appeal to our external senses , the perceptibility of which is very limited . One should have faith in the unseen realms of existence to which this verse :refers

Those who believe in the unseen and keep up prayer and spend out of what We have given them . ۲ : ۳

This is the basis of all fundamental articles of faith . In view of this faith none can deny the possibility of existence of the regions and realms within the terrestrial folds or beyond them , populated with living beings of various forms , faculties and functions . As asserted by the Quran and statements of the Infallible Vicegerents of God , what appeals to our senses is in the lowest region of existence which is a childplay in comparison to the realms beyond it . When the Quran considers the starryspace which is visible to us and applicable to our senses as the lowest heaven , one can imagine what would be the extent of the heavens beyond the lowest one . Even in the folds of the starryspace , there are regions unperceivable by our external senses . The modern scientific devices are gradually detecting

the possibilities of existence of societies of invisible beings surrounding our space and beyond it . The infallible saints gifted with Divine means of knowledge had already confirmed the above mentioned Hidden Worlds with which they were in communication . While discouraging people to believe in superstitious world , it is not sensible for us to depend on our limited sensories and deny the invisible world of different nature , functioning in the administration of universe . The stories of jinns , evil and good spirits , angels and accomplished personalities in invisible form such as Ilyaas , Khizr , and above all the ١٢th Imam of the Holy House of the Prophet whose jurisdiction of domination encompasses the seen and the unseen worlds are all .confirmed by the religion of Islam

Therefore , instead of narrowing the extent of our knowledge about the visible beings , one should try to expand and develop one's power of perceiving to discover the .invisible

There are many prescribed ways of spiritual developments which are not in conformity with Islamic principles . They may be misleading and harmful , therefore , in every stage of spiritual progress , one should be very cautious not to deviate even a bit from the prescribed moral code of Islam given by the ١۴ Infallible and handed .down to us through the Divine Scholars

Appendix .٢ : The Universal Grace

explaination

In order to understand the extent of our intellectual limitations , the person , the significance of the name and the connotations of the description , the

. following Quranic points should be borne in mind

۱

: According to the Quran , the process of creation is circular

As He brought you forth (in the beginning) so unto Him shall ye also return . ۷ : ۲۹

In the sense that it ends at the point where it started from . This view is common to both the atheist and the theist . The difference between the two opposite schools is that , the atheist thinks matter , space and time or something presentable in terms of ۴ dimensions as the point wherefrom the process starts and in which it also ends .

And they say : There is Naught (wherein) save our life in this world ; we die and live and destroyeth us not but time" ۴۵ : ۲۴

He holds matter , the least in degree and state of perfection , in its most chaotic condition as the beginning and the end of the whole accidental , purposeless developments , called system of creation . Whereas from the theistic point of view , the system begins with the highest in degree and state of perfection proceeding down to the matter which is the least in degree of perfection , and again turns back upward . to the point from where it has started

Who , when a misfortune befalls them , Say : "Verily we are God's and verily unto Him "shall we return

۱۵۶ : ۲

What ! Do you then think that We created you in vain and that ye shall not be returned

? unto Us

۱۱۵ : ۲۳

He regulates (all) the affairs from the heaven to the earth , then shall it ascend unto . Him in a day the measure of which is a thousand years of what ye reckon

۵ : ۳۲

The process is designed and administered by the Creative Will i . e . intention of the Absolute and Infinite Real One . The Universal Grace and Justice are a Priori factors manifested in His Will and Intention . Grace and Justice are not different attributes , as held by some schools of thought ; they are two different aspects of His Universal love . Grace means to give out of sheer love without expecting any return , and justice means He keeps every thing in its proper place and according to merit , so that the system should function as one harmonious unit representing the absolute unity of its Creator and Administrator . Thus in this sense , grace and justice are always interrelated so far as the Creator is concerned . Whatever He gives is out of sheer love but in accordance with the merit and appropriateness of the state of the receiver .

۲

Taking the system as manifestation of His Grace and Justice , the order of creation begins with the highest immaterial and most comprehensive created entity , who is foremost in having within his fold all the excellences which are to be unfolded in the chain of beings next to him in grades and spheres . They follow one another according

to their degree of comprehensiveness and perfection . The first created entity , being the most comprehensive in perfection cannot be but one in number and of immaterial and intellectual nature . He is presented in various terms but the most appropriate one is Mohammed in its true adjectival sense . From him , the downward order of intellectual and angelical entities begins . This created unique unit is followed by spheres of beings who are less in the degree of comprehensiveness but larger in number . Thus the order of created beings or the order of manifestations of His Creative Will starts from the one and most comprehensive intellectual entity , unfolding itself in innumerable spheres of intellectual and angelical beings . They are termed in the Quran as Malakoot = realms of unseen active spiritual , and psychic entities , having two aspects of holding and being held . Each sphere is held by the one above it and is holding the sphere below it , till it ends in the ۴ dimensional sphere termed as matter or material being . This is the lowest sphere which is held and has no holding faculty at all , so it is termed in the Quran as the heldworld =A'alam alMulk or seenworld = A'alam asShahaadat . It forms the base of the hierarchy , the top of which is the first and the most perfect and comprehensive entity , the one which holds all the spheres next to it and is held by nothing

but the Absolute , Whose Hand (Might) has hold over everything and nothing has any , hold on Him . The base has nothing of actual or creative in it , but it is endowed with unlimited potentiality and recipiency which forms the background of its upward and gradual evolutionary movement . As such it becomes also the ground for another upward hierarchy parallel to the downward one . This gradual evolutionary movement , according to the Quran is actualized by the creative Will of God through the agencies . of the downward order of intellectual and angelical entities

۳

Thus matter in its evolutionary upward course begins with the simplest form of particles of atom and proceeds towards formation of atoms into nebula and solar system , populated with inanimate and animate things , plant , animal , man or other conscious and intellectual beings of various species , the nature and number of whom the Creator alone knows . So far as the terrestrial Globe in which we live is concerned , the last and the most complicated and the highest intellectual entity into which matter has developed through the aforesaid Divineagencies is man . Adam (man) being the highest in the hierarchy of earthly beings is endowed and gifted according to his merit with the power of expression or power of discovery and invention . Man is gifted with the power to receive through his external and internal senses all that is manifested by His Will in various spheresterrestrial , celestial and supercelestial

on one hand and to reflect and reproduce all that he has received on the other . So far as the earth is concerned , it is man only and no other earthly being who is endowed . with this faculty

۴

According to the Quran , the quantity of matter which carried the potentiality for the distinct form which is termed Humanity , was protected by the Creative Will of the Absolute against all hostile conditions which would destroy the aforesaid potentiality . Under such care the first man appeared on the scene of the evolutionary course of creation on the earth . This man and his partner were lodged , as the evolutionary course would require , in the lowest paradise of animal comfort , having their animal requirements met with no effort . But with those latent potentialities of representing all the Divine names to other created beings and representing all those beings and their needs to the Creator , man had to come out of that animal stage of comfort designed and willed by God , and shoulder the hardship of responsible life . Thus man's coming out of the paradise of animal comfort with his partner was no fall or drawback . It meant coming out of individual , selfish and irresponsible life and entering into social sympathies and responsible life . This was the step which forms the basic impulse to develop all the material and spiritual aptitudes which Adam and his issues were endowed with . It was a

progressive step towards all that he and his issues had and will have to achieve in . manifesting in themselves all the Divine excellences

۵

Adam's coming out of the lower paradise , resulting in the material sufferings , which he and his issues have to undergo is a loss in the eyes of Satan , Satanic forces and those whose object of life is only material gain . To those whose aim and object of life is to establish communication with the higher sphere of beings and ultimately make their mind and heart the focus of the will and intention of the Absolute one , Adam's coming out of paradise was a primal necessary step towards progress . It was a gain for those who would pursue the prescribed guidance of the Creator . It was an attempt without which Adam and His chosen issues would not be able to secure the representative status of the Divine Vicegerency on the earth . Adam as the first vicegerent of God was the top in the hierarchy of earthly beings , but to complete the circle and establish communion with the first created entity , he was the base for the hierarchy of his accomplished issues . They in turn had to develop spheres of perfect entities , one above the other , higher in grade though less in number . The hierarchy had to reach its possible height by having the most accomplished one on its zenith to focalize all the excellences which were folded in

the first created entity in the downward hierarchy and were unfolded in various . spheres of beings next to him

۶

By specific mental and intellectual faculties , man is distinguished from the other living beings . But to achieve the ultimate aim of evolutionary course , Adam and his chosen issues have been gifted with the distinct faculty of direct communion or communication with the various angelical spheres , termed as revelations or inspiration . These chosen men , though all are blessed and honored with the status of vicegerency of the Absolute One , yet differ from each other in degree and limitation . of their jurisdiction

These apostles , We have exalted some of them above the others Among them are . they to whom Allah spoke And some of them He exalted by (many degrees of) rank

۲۵۳ : ۲

The last and the topmost of them is the one whose soul has been made to be directly in communion with the first intellectual entity . This means return of the system of creation to the point where it was started from . As such , the circle is completed through Two Arcs : one is descent from the Absolute One down to the extremely imperfect ۴ dimensional Many and the other is to turn upwards , forming the arc of ascent , unfolding and folding whatever exists in the Arc of Descent . These Two Arcs are in complete correspondence with each other , similar to the correspondence which exists in the line of

radiation and reflection . The line of radiation is always conditioned with the state of its immediate source whereas the line of reflection is conditioned to the state of the ground to which radiation reaches . The Divine line of radiation is termed in the Quran as Spirit , Light and Command of God . The line of reflection is termed as soul or psyche or egocenter , of every individual and species . The more pure the ground , more so will the reflection correspond with the radiation and vice versa . The most purified quantity of matter carried by Adam and his chosen issues in the arc of ascent became the ground for reflecting arc of descent . As it has already been pointed out the most appropriate term to present the nature of the first and the last entity in the degree of perfection in their respective arcs of descent and ascent is the term Mohammed in its true adjectival sense . It means the one who has been made praiseworthy , he is not selfpraised as God's most submissive servant . He is the one who has been kept away from all defects and gifted with all excellences and perfection by his Creator . Thus the term Mohammed presents spirit and soul of one and the same entity , the most perfect spirit in the arc of descent and the most perfect soul in the arc of ascent . They are almost identical with each other without any gap as these

. verses signify

Then he went near and became hanging (loosing independence due to nearness) ۵۳ : ۸

. Such as there was the measure between two bows (facing each other) or nigher still

۱۰ : ۵۳

۷

According to the Quran , the ۴ dimensional sphere of which our earth is an insignificant part , includes all the regions which are shining with stars , solar systems , constellations and galaxies , The distance between them is so large that they are measured to some extent by light years . This huge sphere according to the Quran is the lowest sky or sphere encompassed by higher spheres beyond the reach of empirical means . Those skies and spheres go up and up till they reach the Transcendent Absolute One , who is holding all by His creative Will and Might . Therefore one can imagine the greatness of the thing which He , whose is the whole kingdom of the heavens and earth , describes as great . It is God the Absolute , Great : and High Who describes Mohammed

Thou art endowed with (sublime) great character . ۶۸ : ۴

As such nothing can be greater than Mohammed's character except the Essential . Attributes of His Creator

۸

Character , when the creature is concerned , it means the established state of mind responsible for all his actions and when God is concerned , it signifies the principle attribute of God responsible for all the actions which include the system of creation , administration and legislation . That principle attribute is nothing but His Love and Mercy which manifest in His Grace and Justice . It is His Grace and Justice which are everpervading all the spheres of existence . Mohammed , the

first and the last among the created beings in degree of perfection , is characterized in the Quran as the representative of this principle attribute of God . He has been sent down not to a particular sphere or region of the universe but as a universal Grace of God to all the spheres which are termed in the Quran as A'alameen = worlds . In other words , to the worlds , wherein the God is the Lord Cherisher , Mohammed is His grace . Mohammed's limit of mission , in extensiveness and intensity is in accord with the : universal grace of God

Verily those for whom blessing from Us went first , Our Grace was ordained first , they . (shall be kept away from it (Hell

۲۱ : ۱۰۱

, (They will hear not (even) the slightest sound of it (Hell

۲۱ : ۱۰۲

. And they in what their souls desire , shall abide

Shall grieve them not that greatest terror and the angels shall meet them (saying) : "“This is your Day . which ye were promised

۲۱ : ۱۰۳

. On the day when We will roll up the heaven as a written scroll is rolled up

۲۱ : ۱۰۴

. As We began the fist creature , so We will get it return

. It is) a promise binding on Us , Verily We were doing it)

And indeed We did write in the Psalms (Zaboor given to David) after the Reminder . (Tawraat given to Moses) , that the earth shall be inherited by My righteous servants

۲۱ :

۱۰۵

. Verily this is a farreaching lesson for devoted people

۲۱ : ۱۰۶

. And We sent thee not (O Our Apostle Mohammed) but grace unto all worlds

۲۱ : ۱۰۷

It is the universal Grace of God , with which Mohammed was commissioned and characterized as person of great character . Next to him are those whom the Quran : and Mohammed declare identical in spirit and soul with him as purified as he is

But whoever disputeth with thee therein after the knowledge hath come unto thee , Say (O Our Apostle Mohammed !) (Unto them) "come ye , let us summon our sons , and (ye summon) your sons , and (we summon) our women and (ye) your women , and (we summon) our selves and (ye) your selves and then let us invoke and lay the " ! curse of God on the liars

۳ : ۶۱

Verily , God intendeth but to keep off from you (every kind of) uncleanness O ye the . People of the House , and purify you (with) a thorough purification

۳۳ : ۳۳

. Verily it is Quran honorable

۵۶ : ۷۷

In a Book that is protected

۵۶ : ۷۸

. Toucheth it not save the purified ones

۵۶ : ۷۹

. Sent down by the Lord of the worlds

۸۰ : ۵۶

And various verses . To this effect the prophet declared at the time of his departure from this world , “Only Quran and his AhlulBait , are the two inseparable ones” who represent him through all the worlds in all aspects and respects till the day

; of Resurrection . The great sage and mystic , Hakeem Sennai says

Nothing was left by the Holy messenger of God to represent him and to remind“ people of him till the Resurrection day except the Book of God and the Holy members ” . of his House

جز کتاب الله وعترت زاحمدمرسل نماند

یادگاری کوتواند تاروزمحشرداشتن

It is only the two , the Book as the Word of God and Those with whom is the knowledge of the Book , which will always bear the testimony to the truth and . Universality of the Prophethood of Mohammed

” . And say those who disbelieve : “Thou art not the Apostle of God

۴۳ : ۱۳

Say thou (O Our Apostle Mohammed) : “Sufficient is God a witness between me and . ”you and he with whom is the knowledge of the Book

These two give evidence that Islam in its most perfect form and exact sense of absolute submission to the Will of God , is the universal guidance and true religion with which Mohammed first and last in spirit and soul was commissioned by God . As such his religion is bound to overcome ultimately all other religions , despite the disliking of the disbelievers and of all the satanic forces . This aim shall be achieved before the advent of the Resurrection Day by Imam Mehdi , the last member of the Holy Prophet's purified House . He is the one , who bears the blood , name , feature , character and all the excellences which are signified in

the term Mohammed . Through him , truth and justice will ultimately prevail throughout the world . It is due to this sublime status of Mohammed in the hierarchy : of both arcs that Quran declares

As We began the fist creature , so We will get it return . (It is) a promise binding on Us , . Verily We were doing it

۱۰۴ : ۲۱

God has both directly and through His angelical agencies who are functioning in the administration of the Universes , blessed Mohammed and along with him those dearest and nearest entities who are identical with him in purity of spirit and soul . Next to those blessed ones , blessed are those who are attached to them in spirit and soul and are always invoking God to bless Mohammed and those who are attached to . him in accordance to the degree and nature of their attachments

. This is what O Allah bless Mohammed and his family (in blood and spirit) means

اللهم صل على محمد وآل محمد

Having concentrated so far , it is the duty of those , who are anxious to have a glimpse of the spiritual aspect of the personality of the Holy Prophet , to refer only to these . two sources of light : Quran and AhlulBait

(Appendix . ۳ : Ascension of Mohammed (S . A . S

Glory be to Him Who carried His servant (Apostle Mohammed) by night from the Sacred Mosque (Ka'ba) to the Farthest Mosque , which We have blessed its ; environment that We may show unto him of Our signs

۱ : ۱۷

Verily He

. is the AllHearing , the AllSeeing

And gave We unto Moses the Book (Towraat) and made it a guidance for the children " . of Israel , (saying) that "Take ye not other than Me a guardian

۲ : ۱۷

Before dealing with the particular question of the Ascension of the Holy Prophet , which is considered to be one of the distinctive aspects of his personality in comparison to all other prophets , a few points may be said about the Ascension in general . Ascension and Descension are two terms used regarding the order of creation and as regards the human cognitive self , moving through the various realms and the spheres of finite beings up to the Absolute One and from there proceeding down again through the various realms of the abstract and the spiritual beings of . more comprehensive nature down to the lowest finite material world

Intellectual and Visual

. This journey is of ۲ kinds : Intellectual and Visual

The intellectual journey is common to all seekers of the truth , through metaphysical methods which is based on the external senses and its zenith , the highest intellectual . concept

The visual journey starts from the zenith of the intellectual journey as its base , through the various realms of the spiritual beings higher and ever higher up to the Absolute and down again to its base . There is no Prophet without this intuitive perceptual experience of Ascension and Descension , each according to his individual capacity (Vide ۲ : ۲۵۳) and it may

be in the state of dream or waking or some in between state of sleep and waking and it may take place more than once . As regards the Holy Prophet , it is said that he had this kind of Ascension and Descension many a time and not only he , but even his Divinely commissioned successors , the Imams who in soul and body were his and he was of them and all of whom were of one and the same Divine Light and Origin had . this experience

Now as regards the particular kind of Ascension attributed to the Holy Prophet , and agreed by all schools of thought in Islam as an article of faith , it is his physical ascension along with the visual one . Those who tried to create doubt about this , are : of two groups

like Moa’awyia , son of Abu Sofyaan and the people of his type who were too.١ materialistic to appreciate or understand this highest apostolic or prophetic status , and

those philosophers highly influenced by the ptolemaic and the astronomical system.٢ who could not imagine the possibility of the penetration of the celestial spheres and . the firmaments by . any terrestrial body

The answer to these people is that the neoastronomy has uprooted the whole theory and replaced it with the new findings and postulations which have made them attempt reaching the moon and the other planets . Whether they succeed or not , or their postulations be substituted with other ones or not

the Quran has already declared the possibility of such penetration in ٥٥ : ٣٣ with the , . proviso of the attainment of the authority and power to do it

O ye peoples of jinn and humans , If ye can penetrate the bonds of the heavens and ; the earth , then do penetrate ye through

٣٢ : ٥٥

. But) ye cannot penetrate but with Authority)

٣٣ : ٥٥

Therefore the doubt based on such speculations and the materialistic tendencies should be entirely discarded in connection not only with this particular kind of Ascension but also with the cases of miracles wrought by the Apostles of God and the . other holy souls

Of course a question remains that accepting the physical Ascension of the Holy Prophet by the lightning force of the Divine Will and Might throughout the physical spheres , and the disappearance of his body from the place (his bed) in the house of Umme Haani or the Masjidul Haraam (as it has been asserted by the traditions narrated by a great number of reliable companions and scholars such as bn Abbaas , bn Maso'od , Anas , Jaabir bn Abdullah Ansaari , Hozaifa and Umme Haani and others) , besides the confirmation by Ali and the other Imams of the House of the Holy Prophet . What was the ultimate point to which the journey ended ? Was it physical or ? beyond the physical realm

The end of the journey was to the Absolute . So far as the physical and the dimensional portion of

the journey is concerned , it was undoubtedly physical and there is no argument of logical value to prove its impossibility . But beyond that , there is no room for the conception of the journey of physical object into a nonphysical realm . Here it is said that ascending towards the Absolute by the influence of the Spiritual and Divine Light the whole physical aspect is spiritualized and passing the boundaries of the physical realm , the self entirely transcends the physical properties . However , this Ascension is the Total Transformation of the personality of the Holy Prophet into a spiritual entity and Descension means his Reappearance in his ordinary form . However , this may seem to be very difficult for the common readers to grasp and appreciate but this is the fact relating to the status of the person who as a Light is the first in the order of creation , as a Prophet and Messenger of God , the Last in the order of the chosen prophets . Anyone who understands these two facts can understand the Ascension also . Anyway a Muslim has to believe in the physical journey and the Ascension of the Holy Prophet to the farthest mosque , MasjidulAqsaa where God is worshipped and which is the highest realm of creation , the surrounding of which is . blessed by Allah and whose Signs are in display therein

Regarding the details of the Ascension journey , the traditionists and commentators have dealt with it at length

in detail but a few points forwarded by the great Scholar Tabrsi in his valuable . commentary , Majma'ul Bayaan are worthy of our notice

: He says there are ۴ points to ponder about Ascension

The first and the foremost – the Physical Ascension – in the state of wake which is to.۱ . be accepted without any question

The details given of what the Holy Prophet said during his Ascension journey which.۲ . are contradictory to any reasoning or principle

There are things which are not apparently in agreement with certain reasoning and.۳ . principles but they can be interpreted in a sensible way

Such statements are against reason and the articles of the faith and there is no.۴ room for any proper interpretation except

The first point is beyond doubt and questioning . The second one , asserts that he visited the heavens and saw the prophets , the Divine Throne , The allembracing . Terminal Realms of the finite beings , SidratulMuntaha , Paradise and Hell , etc

? What ! Do you then dispute with him as to what he saw

۱۲ : ۵۳

And indeed , he saw Him in another descent

۱۳ : ۵۳

At the farthest Sidra tree

۱۴ : ۵۳

. Nigh unto it is the Garden Abode

۱۵ : ۵۳

. When covereth (over) the Sidra (Tree) that which covereth it

۱۶ : ۵۳

. Neither his eye did dazzle nor did it rebel

۱۷ : ۵۳

. Indeed he did see of the greatest signs of his Lord

۱۸ : ۵۳

The third point asserts that he saw some people in Paradise enjoying and some

. suffering in Hell . It should be interpreted as he saw their descriptions and names

The ۴th point rejects totally what is narrated that he talked with God openly , he saw God and sat with God on God's Throne , etc . ... which is an open anthropomorphism and humanization of God which is far from His glory and absoluteness . Similarly what has been said about the Holy Prophet's chest being split and washed , is totally absurd . First of all , he was pure from all evil and dirt and secondly , if there was any spiritual defect or dirt , there is no meaning in washing it with water . All these nonsensical statements are evidently borrowed from the Christians and the other anthropomorphic sources and the pagan cults by incompetent narrators who thought they should attribute to their Prophet such statements that others have done to their . religious leaders

(Appendix . ۴ : Ascension of Jesus (A . S

part ۱

Therefore , for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying : Our hearts are covered Nay ! Allah set a seal upon them owing to their unbelief , so they shall not believe except a few . ۴ : ۱۵۵

. And for their disbelief and for their utterance against Mary a grievous calumny

۱۵۶ : ۴

And for their saying (in boast) : “Verily we have slain the Messiah , Jesus son of Mary , the Apostle of God” , and they slew him not , and

they crucified him not , but (it) became dubious unto them ; And indeed those who differ therein are only in doubt about (it) , They have no knowledge about the (real) matter , pursuing (only) a conjecture ; And certainly , they slew him not .

۴ : ۱۵۷

But God raised (lifted) him up unto Himself ; And God is Mighty , Wise !

۴ : ۱۵۸

After negating emphatically Jesus being killed , the Quran has affirmed through the use of particle "Bal = but" that God has raised him (the Jesus) towards Him . This particle was used to negate all the suggestions which were contrary to the actual happenings which according to the Quran was raising (lifting) of Jesus (body and soul) by God towards Him . In this conflicting issue , there remains one undisputed fact that Jesus disappeared from the visible world . Disappearance of Jesus could have occurred in one of the following ways :

۱. separation of soul from the body by Jesus being killed ,

۲. by undergoing natural death , or

۳. by raising him in soul and body from this world towards Himself .

In the first two cases the term Death can be used , but it implies raising of soul from visible world towards Almighty God and the burial of the body in the terrestrial world which is partial Death .

If the separation of body from soul by means of killing was emphatically negated , it meant the other manner of separation i . e . natural death :

then the death should have been affirmed in the following manner , "Certainly they did not kill him , on the contrary ; God made him die and then raised him (Jesus)" , but the Quranic verse as it is after negation of killing affirms raising in its highest sense i . e . raising of body and soul together from this visible world . This total raising is another exceptional manifestation of Divine Will in the case of Jesus . He has not been raised in body and soul from this visible world towards Him by the process of separation . However , according to the Quran , the process of separation of body from the soul in some stages of existence or other is inevitable for every limited living being as such . Jesus cannot be exempted from undergoing this process

And peace be on me the day I was born , and the day I die , and the day I am raised alive"

۱۹ : ۳۳

Therefore , he should come down to the visible sphere and undergo the inevitable before the final Resurrection .

God raised Jesus (with soul and body) towards Himself in the manner that the immaterial entities assume bodies and these bodies were transformed into spirit . This kind of total departure which means special hold of God on Jesus in lifting him from the visible world into invisible sphere in the same manner that God has hold over the soul and body of every person at night (in sleep) and

He releases both soul and body in the day , (state of awakening) for certain period . He in this special case of Jesus exercises His hold by raising his soul and body into invisible sphere for a period which may appear to us as long one . Again He will sent him (Jesus) in soul and body back to the terrestrial realm . This return or descent will take place when from every nation a witness will be brought and from every community of disbelievers a group of people (not all of them) will be brought again . into visible life

Be and Then It Is = Kun Fa Yakoon

It should be realized here that whatever appears in any sphere of existence , from the highest spiritual and angelical down to the material or ۴ dimensional sphere , and up again to the various stages of ascension , and development into various material species of inanimate and animate such as plant , animal and man , all are manifestations and outcome of His creative and administrative will . In this sense , every creature is the Word of God and outcome of His creative and administrative command , Exercise of their limited will by the Almighty's conscious creatures as directed by Him as submission to His Will is termed as His Legislative Will , The highest form of this Legislative Will is communicated directly or through the angels or prophets to man who is the highest and most complicated creature in the hierarchy of material

beings , This is the Legislative Will or Word of God which His vicegerents on earth . were commissioned to preach

Having this picture in view , one should know that the clause , “Be and Then It Is” , though applies to every entity of every sphere , yet the Quran has emphatically used : this clause in the following ۸ places

He is the (Wonderful) Originator of the heavens and the earth

۱۱۷ : ۲

. ”And when He decreeth an affair , He only sayeth to it “Be” and “then it is

” ? Said she : “O My Lord ! How can I have a son when hath not touched me (any) man

۴۷ : ۳

; He said : “Even so doth God create whatsoever He willeth

. ”When He decreeth a thing , then He only sayeth unto it “Be” and “then it is

; Verily , with God the similitude of Jesus is as the similitude of Adam

۵۹ : ۳

. He created him out of dust then said He unto him Be , and he was

: And He it is Who created the heavens and the earth with truth

۷۳ : ۶

. ”And the day He sayeth “Be” , and “then it is

Verily only Our word for a thing when We intendeth it , is that We say unto it , Be and ”“then it is

۴۰ : ۱۶

It beseemeth not God that He should take unto Himself a son , Glory be to Him ; When a matter is decreed , He only sayeth unto it Be and

then it is” . ۱۹ : ۳۵“

His command , when intendeth He anything . is only that He sayeth unto it Be , then . ”(and there) it is

۸۲ : ۳۶

He it is Who giveth life and causeth death ; And when He decreeth an affair , He only sayeth unto it Be and “then it is” ۴۰ : ۶۸

part ۲

where the course of creation takes a new turn or an extraordinary phenomenon appears in certain sphere of creation which may be termed as miracle or exceptional manifestation of the Divine Creative and Administrative will . The creation of Adam from inanimate matter or appearance of life in lifeless matter , pregnancy of an extremely aged or barren woman through an aged man are other examples . Changing wooden rod into a living dragon , shifting of heavy throne to a remote distance within twinkling of an eye , transformation of clay into a real bird , bringing dead to life , curing blind and deaf in no time without applying any medicine , making some persons sleep for ۳۰۰ years or more in a cave are a few extraordinary manifestations of the Creative command of God . Pregnancy of virgin Mary through the spirit sent by God i . e . Jesus coming into existence in her womb as the Word of God is one of the outstanding examples of “Kun Fa Yakoon” . Similar to Jesus’ extraordinary way of coming into terrestrial realm as the manifestation of the . Imperative Will of God

his departure was another extraordinary and exceptional manifestation of Divine Creative Command . He was not killed as stated in the beginning and he was neither .crucified

It be should remembered that the Quran declares the birth and departure of Jesus as an extraordinary manifestation of Creative Command of God and blames those . idolators who compared Jesus with their idols , (deities) for the sake of mere dispute

And when was set forth (Jesus) son of Mary as an instance (of Our power , lo , thy .(people laughed out (in ridicule

۵۷ : ۴۳

" ? And they say : "Are our gods better or is He

۵۸ : ۴۳

They do not set it forth unto thee but by way of disputation ; Nay ! they are a .contentious people

He was nothing but a servant of Ours on whom We bestowed Our favor (giving him .the miracles) and made him an example (of our power) unto the children of Israel

۵۹ : ۴۳

And had We willed , certainly We could have made from among you angels to be in the .earth (your) successors

۶۰ : ۴۳

Notwithstanding the Quranic emphasis on the fact that Jesus' case is an exceptional manifestation of the Divine Will , it is surprising how a believer in the truth of the Quran dares to interpret the verses of the Quran concerning Jesus to prove his birth or departure as absolutely one of the numerous ordinary manifestations of the Divine .Creative Command

The belief of Jews about Jesus as compared to belief

of Christians is diametrically opposed . The Jews believed that he was an illegitimate child and was an impostor who was killed and crucified and that his body was buried from where his disciples stole the body and concealed it . The Christians believe that he was a legitimate child of Virgin Mary , who was spoused to Joseph the carpenter and she became pregnant in spiritual way before marriage . Thus Jesus was the .adopted son of Joseph not his real son

However , inspite of confusing and contradictory statements of ۴ gospels about the birth and genealogy of Jesus , they agree that she was pregnant without meeting any human male . There are also confusing statements regarding his ministry and departure from this terrestrial world but the common belief among them is that he was condemned by the Jews as an impostor , arrested , crucified along with the two sinners on the gibbet and his body brought down from the gibbet and buried in the graveyard . After ۳ days or less , he was bodily raised to the heaven and appeared after a day or two to his disciples and told them that he would come down again to the terrestrial world for the establishment of Divine Kingdom on earth and disappeared again . Further , they assert that he was the son of God or the uncreated Word of God identified with Him and thus he was His incarnation . It is obvious that both the Jewish and Christian

beliefs about Jesus are in utter contrast to each other . One considers him as a cursed one and an impostor who was crucified and killed and the other considers him as the most blessed and beloved incarnation of God who was crucified , killed and suffered to save his believers from final destruction (as the Savior of his believers) . Refuting both of the extreme views , the Quran confirms the virginity of Mary and extraordinary way of her pregnancy as a special manifestation of Creative Will of God . It confirms also his being the true prophet who was commissioned with Divine book or guidance and was bestowed with miracles of bringing dead to life , creating a live bird from clay and performing other miracles , with the permission of God . The Quran emphasizes the fact that Jesus was one of the Created , chosen servants and prophets of God and his mother a virgin , purified , chosen and virtuous . Both the mother and son lived in this terrestrial sphere , eating and walking like other human beings . So there is no question of Jesus' uncreatedness nor of his being incarnation of Absolute One . He was one of the created , chosen servants of God . The Quran asserts that even the angels whose creation is quite different from that of Man are servants of God . Nevertheless the Quran lays stress on the fact that among the messengers of God , Jesus' birth , life and

departure are extraordinary and exemplary manifestations of the Creative Will of God . The Quran emphatically refutes both the Jewish and Christian beliefs that Jesus was crucified , killed or suffered natural death . It asserts that God held Jesus' soul and body in His Custody and raised him towards Himself . During this period , the Quran asserts that the soul and body of the man in this is in the custody of angels .

And with Him are the keys of the unseen treasuresnone knows them but He And He knows what is in the land and the sea And there falls not a leaf but He knows it , nor a grain in the darkness of the earth , nor anything green nor dry but (it is all) in a clear book

۶ : ۵۹

And He it is who taketh you away at night (in sleep) , and He knoweth what ye acquire in the day , then He raiseth you up therein so that a prefixed term (of life) be fulfilled ; Then unto Him is your (ultimate) return , then He will declare unto you what ye were doing .

۶ : ۶۰

A Total Hold was applied to Jesus as an act of extraordinary manifestation of Divine Command concerning his disappearance from this terrestrial world . This is associated with his being raised towards Him and cannot mean natural death , but Jesus is not exempted from undergoing the process of death when death would come .

Death is a universal law of Divine

Will from which no creature even the angels and spirits are exempted . So Jesus shall also die one day and shall be brought to life again . The question is , that at the time when the Quran asserts his being raised , this inevitable process of death did not take place . In some of the Quranic usages , His raising was a sort of total ascension to invisible sphere which the Holy Prophet also had the honor of experiencing for a short period . The Quran refutes also the paganic idea of comparing Jesus with their idols by stating that this comparison means nothing but an unreasonable argument to which the disbelievers are accustomed . Here , the Quran refutes the comparisons and :observes

Jesus is nothing but a servant of Us on whom We bestowed our special favor , and made him an example of extraordinary manifestation of Divine creative command for ."Children of Bani Israel

Therefore , it is illogical to compare Jesus' birth , departure , reappearance with the birth , life and departure of other creatures who are the outcome of usual process of manifestations and creative command of God . In confirming the extraordinary and exemplary case of Christ's birth , life and departure , the Quran removes the peculiarity of the case by asserting that even if God wills , he would make angels from .men on the earth as the successors

Appendix .۵ : Application of ۳۳ : ۳۳

explaination

)Verily , God intendeth but to keep off from you)every kind of

uncleanness O ye the People of the House , and purify you (with) a thorough purification .

۳۳ : ۳۳

In the beginning of this treatise , it has been pointed out that Religion means the Submissive attitude of human conscience towards the Sacred Object . What refers to submissiveness is subjective and what refers to the sacredness of the object is the objective aspect . The state of submissiveness is a question of degree . The sacredness of the object is in accordance with the excellence of attributes considered in the object . Submissiveness varies in degree in accordance with the notion of the excellent attribute in the object . The absolute submission is in accord with the realization of absolute perfection of the object as absolutely superior in all excellent attributes . As such the subjective and objective aspects are interrelated , the higher the notion of perfection in an object , the greater will be the degree of submission and vice versa . This reciprocal relation is based on the limit of man's egocenter . The wider the potentiality , the higher will be the notion of sacredness . An absolute perfect object can only be manifested in an absolute submissive center . This means that the purity of man's egocenter from all limited notions of the object is required for the manifestation of the Absolute One , All Pure and All Perfect .

The purity of egocenter of an individual depends on the purity of the lineage from which the individual is developed .

The lineage in question includes both human genealogical chain as well as the pre-human stages of the development from primal matter upwards leading towards human being . Every individual of every species will reach the final stage of perfection in accordance with the extent of the purity of lineage from which it has developed . If we suppose human species as the most developed , complicated conscious being , it will necessarily imply utmost purity and refineness in human lineage in comparison to other living species . The same principle applies to every individual man . The purer the lineage , the wider will be its egocenter , which will have a higher notion of the Absolute One . Therefore , in the human race , there must be one lineage more pure than the other lineages , so that there should be of that lineage a continuous chain of individuals with purest egocenter in order to have the highest possible notion of the Absolute , Unlimited One.

Negative and Positive Aspects

Whatever narrows down the egocenter towards material and temporal objects is a hindrance which affects submissiveness . The Quran terms it as Rijs and whatever action or notion causes widening of the egocenter to have a better manifestation of the Absolute One is termed by the Quran Tahaarat.

Whomsoever God intends to guide , He expands his breast for Islam (to submit his self to His Will)

۶: ۱۲۵

And whomsoever He intends to leave straying , He makes (his) breast strained and narrow as if they

: had to climb upto the skies

. Thus God puts dirt on those who disbelieve

Those who lack belief are termed as Rijs due to the perversion and narrowness in their egocenter as opposed to those whose egocenter has been widened to receive (guidance from God for their submissiveness . (۶

They will swear unto you by God , when ye return unto them , that ye may turn aside ; from them

۹۵ : ۹

So do turn aside from them

(Verily they are (filthy

. And their abode is hell ; a recompense for what they did earn

But as to those in whose hearts is a disease (loathsome filth) addeth unto them . (further) filth (to their inherent filth) and they shall die while they are infidels

۱۲۵ : ۹

The hypocrites have been termed as Rijs for their shaky faith and hypocritical attitude . The unhealthy mind of the hypocrites is termed as inherent Rijs which converts the . external guidance given by the prophets into further impurity

O ye who believe : (a fact and nothing else) that intoxicants and games of chance (dedication of) stones (i . e . idols) and (divination by) arrows , are only loathsome filth . wrought by Satan so be ye away from it so that ye may be successful

۹۰ : ۵

The Satan only desireth to cause enmity and hatred in your midst through intoxicants ; and gambling and keep you away from remembering God and from prayer

٩١ : ٥

? (Will ye then abstain (from them

Intoxicating liquor , gambling , idols , ballot of

lotteries are termed as Rijs wrought by Satan in order to create enmity and vengeance among the people and to divert their mind from the remembrance of God and prayer . A thorough study of the above quoted verses proves the fact that whichever mental process or physical action diverts the egocenter of man towards temporal and sensual desires is Rijs[٧] . On the other hand whatever widens the ego… center of man towards the submission to Absolute One and His Will is termed as purity such as prayer , spiritual cleanliness which is called Tawba , the physical cleanliness of body and dress which is essential for the prayer . It is obvious that there . are degrees of such impurity and purity

The highest degree of purity means to be kept constantly aloof from all the causes of impurity . This is termed as the state of infallibility in knowledge , character and action . Such a state of absolute infallibility should be possible and have application to a particular group of humanity . The Divine Order makes one avoid the causes of impurity and adhere to the conditions of purity , may be addressed to all in general but in actuality the application of the order will be confined to those who are really carrying out the order e . g . the order for prayer and ablution applies to mankind but the real application is confined to those who carry out the order . In this sense , all Divine Orders and Precepts

given to man through the prophets are general , but there are certain instances where God confines expressively His Order to certain individuals or groups of people excluding the rest of mankind from it . In these instances whether the Divine Will is legislative or creative makes no difference . In the instance of ۵ : ۵۶ and ۳۳ : ۳۳ , the order may be interpreted as manifestation of the legislative or creative Will of God but the application is exclusive . It should necessarily be true of those who are included in the order , otherwise the order will be meaningless.

Verily , God intendeth but to keep off from you (every kind of) uncleanness O ye the People of the House , and purify you (with) a thorough purification.

۳۳ : ۳۳

And whoever takes Allah and His Apostle and those who believe for a guardian , then surely the party of Allah are they that shall be triumphant

۵۶ : ۵

Inseparability of the Quran and AhlulBait

These entities "AhlulBait" , are purified and honored by God directly in the same stage wherein the Divine Book has been purified and honored . The Quranic verses prove the equal standard of both Book and AhlulBait:

Verily it is Quran honorable.

۷۷ : ۵۶

In a Book that is protected

۷۸ : ۵۶

Toucheth it not save the purified ones.

۷۹ : ۵۶

Sent down by the Lord of the worlds.

۸۰ : ۵۶

. It is written) in the Books greatly honored)

۱۳ : ۸۰

, Exalted high , purified

۱۴ : ۸۰

In the hands of the Deputy

, Angels

۱۶ : ۸۰

. Noble , virtuous

۱۶ : ۸۰

Those who disbelieved from among the people of the Book and the polytheists could not have separated themselves (from the falsehood) until came unto them the Clear , Evidence

۱ : ۹۸

, An Apostle from God reciting (unto them) the purified Scripture

۲ : ۹۸

Wherein are all the right ordinances

۳ : ۹۸

In ۵۶ : ۷۸ God declares , AhlulBait as the persons purified by Him to be constantly in touch with the Quran in its original , hidden , well protected , exalted and purified form . This fact has been explained and supported by the celebrated statements of the Holy Prophet , narrated by the large number of his companions to this effect that he was leaving two inseparable precious entities among his followers i . e . the Book of God and his Itrat (AhlulBait) and that whosoever adheres to these two shall be saved from going astray . But to reduce the importance of and counter the above declaration made by the Holy Prophet another statement has been also narrated from the Holy Prophet on the authority of Abu Horyra whose reliability has remained : always questionable . His narration is that the Holy Prophet said

I have left among you two things ; if you adhere to them both you shall not go astray“ . ”after me i . e . , the Book of God and my Sunnat

The text itself does not stand a sound critical scrutiny . There is no doubt that Sunnat in

the sense of the Holy Prophet's sayings , actions and endorsement has the same authoritative status as the Quran , but the question is that the Quran was in a written form and distinctly recorded to be referred to while the Holy Prophet's Sunnat was not then recorded in a distinct form to be adhered to when disputes would arise . On the contrary the disputants used to take advantage of the unrecorded Sunnat against each other . Therefore , to declare such controversial source to have the same authoritative status of the Quran would not only be meaningless but would mean encouraging controversies . The term Itrat or AhlulBait was well defined and known to every body as the embodiment of teachings of the Holy Prophet . In short to follow Sunnat as it is in our hand will lead to controversies and errors but to follow Itrat along with the Quran would mean following Kitaab and Sunnat in its true sense which would save the adherents from going astray and committing errors . Therefore , we shall . leave the tradition of Abu Horyra to himself and his followers

Regarding the disputes about the personalities to whom the term AhlulBait or Itrat has been applied , there is hardly any need of discussion . The application of the term in question to the nearest members of the House of Prophet through whom the Holy House was established and continued to last for ever is undoubtedly unquestionable , They are the persons to whom reference

: has been made in this verse

But whoever disputeth with thee therein after the knowledge hath come unto thee , Say (O Our Apostle Mohammed !) (Unto them) "Come ye , let us summon our sons , and (ye summon) your sons , and (we summon) our women and (ye) your women , and (we summon) our selves and (ye) your selves and then let us invoke and lay the " ! curse of God on the liars

۶۱ : ۳

The traditions and historical reports are unanimous that they are none but Hasan , Husain , Faatima and Ali . It is true that through Faatima and Ali , the House of Prophet was established and their progeny continued to propagate until now . They are the certified members of the House of Prophet and the certified members of Aale... Ibraaheem from the Ismaae'elite branch , The efforts of some Muslim antagonists and writers to include the wives of the Holy Prophet or his other relatives in the term Itrat and AhlulBait are uncalled for against the verdict of the Quran and sayings of the . Holy Prophet

The AhlulBait mentioned in ۳۳ : ۳۳ , includes none but Ali , Faatima , Hasan and Husain and the other ۹ Imams of the descendants of Imam Husain (A . S ,) who possess the same excellence of infallibility . The wives of Holy Prophet who remained childless cannot be included in it as the wives of Prophet , though they are respectable and are of high

: standard yet better females than these wives are possible

Haply his Lord , if he divorceth you , will give him in your place wives better than you , . submissive , faithful , obedient , repentant , observers of fast , widows and virgins

۵ : ۶۶

They cannot have the same position as AhlulBait . As such ۳ : ۱۰۴ and ۱۱۰ is only applicable to the AhlulBait and none can lay claim to it or the leadership incumbent on "Khair Ummat

And that these should be among you a group who call (mankind) unto virtue and ; enjoin what is good and forbid wrong

۱۰۴ : ۳

. And these are they who should be successful

ye are the best group that hath been brought forth for mankind : ye enjoin goodness . and ye forbid evil , and ye believe in God

۱۱۰ : ۳

And if the people of the Book had believed (similarly) , it would have been better for . them Of them (some) are believers and most of them are transgressors

The other relatives of the Holy Prophet , even of Haashimite House on whom Sadaqa (charity) is forbidden , do not come under the definition of Ayat atTatheer and Ayat al-Mubaahala . Of the descendants of Ali and Faatima , also , all do not come under the term in its strict sense . It applies only to the ۱۱ Imams of the House who have been . certified to possess the requisite qualification and absolute purification

Even the inclusion of fallible persons of the House

of Holy Prophet and Haashim in Ayat Mawadat alQurba ۴۲ : ۲۳ is questionable because the love on account of nearness to the Holy Prophet merely in blood or faith cannot be the reward of Risaalat unless there is nearness in blood as well as spiritual attainment . They should be originated from the same light from which the Holy Prophet has been originated . As tradition asserts the number of such infallible personalities after Holy . Prophet who succeeded as vicegerents of the Holy Prophet is limited to ۱۲

This is what God gives , as good tidings to those servant of Him who believe and do . right deeds

۲۳ : ۴۲

Say thou (O Our Apostle Mohammed !) : "I demand not of you any recompense for it ; (the toils of the apostleship) save the love of (my) near relatives

For a detail discussion on this verse , the readers may refer to the writer's treatise , . Introduction to the Quran topic : Muhkam and Mutashaabih

Appendix .۶ : Ummat , Imaamat and Wilaayat

part ۱

In order to gain a deeper insight on the subject of Imaamat , Ummat and Wilaayat , one should understand verses of the Quran which are directly or indirectly concerned . with AhlulBait

And remember when his Lord tried Abraham with certain words then he fulfilled them " ; ; (God) said , "Verily I am making thee Imam for mankind

" ? Abraham) said : "And of my offspring)

. God) said : "My covenant includeth not the Unjust)

۱۲۴ : ۲

In this verse , reference is made to the

declaration of Ibraaheem as appointed Imam for the people by God . This status of Imaamat is specifically meant for the progeny of Ibraaheem , excluding the unjust .ones

God declares in ۳ : ۳۳ and ۳۴ . that Adam , Noah , AaleIbraaheem and Aale'Imraan as ; the Chosen Lineage from which the Imam is to be appointed by God

Verily , God did choose Adam and Noah and the descendants of Abraham and the ,descendants of 'Imraan above all the worlds

۳۳ : ۳

; Offspring , one from the other

۳۴ : ۳

In ۳۵ : ۳۱۳۳ : the Quran asserts that this Holy Book which is revealed to the Holy Prophet certifying all previous scriptures in their true forms shall be inherited by those : servants of God who are from the chosen lineage , but not all of them

And that which We have revealed unto thee of the Book , It is the truth testifying that . which hath before it , Verily God ; about His servants is AllAware , AllSeeing

۳۱ : ۳۵

Then made We the inheritors of the Book (Quran) those whom We chose from among ; our servants

۳۲ : ۳۵

But of them is he who causeth himself to suffer a loss , and of them is he who followeth the middle course , and of them is he who is the foremost in Goodness by . God's permission ; That is the greatest excellence

The members of the chosen lineage are of ۳ types : some unjust , some of average standard

and some of them are designed by God to be foremost in all that is good , which is a great distinctive virtue . The term “being foremost , in all that is good” is almost synonymous with the term Imam . The Imam means the Head of all in obedience to .God

The term Khaleefa (vicegerent on earth) in ۲ : ۳۰ . has been used for man only , :exclusive of all other creatures

Recollect O our Apostle (Mohammed) When said thy Lord unto the angles : “Verily I) ”am appointing a vicegerent in the earth

۳۰ : ۲

They said , “Wilt Thou appoint therein one who will cause mischief and shed blood , ” ? while we celebrate by Thy praise and hallow Thee alone

” . Said (the Lord to the Angels) “Verily , I know what ye know not

Every creature is a sign of God , but none is a vicegerent of God , except the man who is foremost in absolute obedience to God . The man of this type has been described in ۵۹ : ۹ and ۱۰ as the foremost in obedience and nearest to God and in ۲ : ۱۴۳ and ۳ : ۱۱۰۱۱۴ as the group of Distinguished Persons who are ahead of all , in all the excellences and . have to lead mankind towards this noble aim

And thus We have made you a group of middling stand that ye may be witnesses over ; mankind and the Prophet be (a) witness over you

۱۴۳ : ۲

Ye

are the best group that hath been brought forth for mankind : ye enjoin goodness and . ye forbid evil , and ye believe in God

۱۱۰ : ۳

They are not alike ; of the people of the Book is a group (so) upright (in faith) that they . recite the signs of God all along the night and prostrate themselves in adoration

۱۱۳ : ۳

They believe in God and the Last Day (of Resurrection) , and they enjoin goodness : and forbid evil , and compete hastily to do good and these are of the righteous ones

۱۱۴ : ۳

(And the Foremost (in faith and virtue) shall be the Foremost (in receiving their reward ,

۱۰ : ۵۶

(These are they who shall be brought nigh (unto God

۱۱ : ۵۶

Ibraaheem has been presented as Ummatan Qaanetan which cannot mean anything . but Imam

Verily Abraham was an Imam (leader in religion) (for the) people , devoutly obedient , to God , upright , and he was not of the polytheists

۱۲۰ : ۱۶

supports the idea that Ummat or Imam in this sense means UmmateMuslima ۷۸ : ۲۲ mentioned in ۲ : ۱۲۸ which includes Ibraaheem , his son Ismaae'el and of the descendants of Ismaae'el and those who continued to follow in the footsteps of . Ibraaheem and Ismaae'el

And strive hard in (the way of) Allah , (such) a striving as is due to Him

٧٨ : ٢٢

He has chosen you and has not laid upon you any hardship in religion

The faith of your Father Ibraheem

He (God Himself) named you Muslims before

and in this , that the Apostle may be a witness over you and ye be witness over the ; people

And remember when Abraham raised the foundations of the House with Ismaae'el , (praying) "Our Lord ! accept (this service) from us ; Verily Thou and Thou (alone) art . the AllHearing and AllKnowing

۱۲۷ : ۲

Our Lord ! Make us (two) Moslems submitting (only) to Thee and of our progeny" (make) a group submissive (only) to Thee and show us the ways of Devotion and turn to us (mercifully) Verily Thou and Thou (alone) art the OftReturning , the Most Merciful .

۱۲۸ : ۲

Our Lord : raise up amongst them an apostle from among them , who shall recite" unto them Thy revelations and teach them the Book and Wisdom and purify them "Verily Thou and Thou (alone) art the Mighty , the Wise

۱۲۹ : ۲

This UmmateMuslima continued to be guided by God towards the Right path of Devotion , the last Prophet Mohammed (S . A . S .) being chosen from this Ummat and commissioned with the final message of God to mankind . These personalities are from AaleIbraaheem mentioned in

: who are gifted by God with the Book , wisdom and the Great Kingdom

? Or do they envy the people for what God hath given them of His grace

But indeed We have given to Abraham's children the Book and the Wisdom and We gave them a Great Kingdom . ۴ : ۵۴

Most of Chpater۵ is considered to be the last Chapter

among the lengthy chapters during the gradual revelation of the Quran as Chapter۱۱۰ is considered to be the last one among the short chapters . For recitational purposes , this Chapter has been arranged where it is now according to Divine Order . It follows Ch . ۴ and most of the contents of both the Chapters۴ and ۵ are interrelated . Particularly the point worth consideration is that the last few verses ۴ : ۱۶۳۱۶۶ assert the purpose of Divine Revelation and coming of the Prophets one after another so that no room shall be left for people to argue against God about the incompletion of . Divine Mission after the coming of the Last Prophet

And apostles We have (already) mentioned unto thee before and apostles We mentioned not unto thee ; And God spoke unto Moses directly discoursing . ۴ : ۱۶۴

We sent) apostles as givers of glad tidings and warners so that there may not remain) any argument for people against God , after (the coming of) these apostles , And God . is Mighty , Wise

۱۶۵ : ۴

part ۲

But God beareth Witness , through what He hath sent down unto thee (O Our Apostle Mohammed) He sent that down , with His knowledge And the Angels (too) bear . witness ; And sufficient is God for a Witness

۱۶۶ : ۴

In other words the verses in question declare that the Last Prophet was gifted with all the means of receiving Divine Messages to be delivered to mankind so that none should have

after him , any chance of arguing the defects in the means of Divine Guidance . The , contents of Chapter۵ are mostly concerned with the completion of the requisite guidance after the last Prophet . So this is the first Chapter which begins with , addressing the believers and not the people in general . Here God declares

the completion of religion for the believers and approval of Islam for them as the.۱ , only religion

the importance of the fulfillment of the Divine covenant with God and.۲

. blames the Jews and Christians for their failure in fulfilling the Divine Covenant.۳

God announces the importance of this Chapter to be so great that if the Holy Prophet fails to deliver its contents to people , it would not only be his failure but also the failure of the Divine Mission from the beginning to end . Here the verse shows that many prominent people were reluctant about the announcement of the contents to . the extent that the very life of the Holy Prophet was in danger

O our Apostle Mohammed !) Deliver thou what hath been sent down unto thee from) thy Lord ; And if thou do it not , then thou hast not delivered His message ; And surely will God protect thee from (the mischief) of men , Verily , God guideth not an infidel . people

۶۷ : ۵

Knowing the importance of this chapter in view of verses ۵۴ , ۵۵ and ۵۶ complete : attention of a true believer is required

O Ye

who believe ! whoever of you turneth away from his religion , soon will God bring (forward) a people , whom He loveth and they love Him , who are humble before the believers , mighty against the infidels , striving hard in God's way , and they fear not the censure of any censurer ; This is the grace of God , He giveth it to whomsoever He desireth , Verily God is AmpleGiving , AllKnowing .

۵ : ۵۴

Verily , Verily , your benevolent authority is (none else but) God and His Apostle (Mohammed) and of the believers those who believe , those who establish prayer and pay the poorrate , while they are in the state of bowing down in prayer .

۵ : ۵۵

Whoever accepts Wilaayat of Allah (in the sense above) and of the Apostle (Mohammed) and of those who believe (the prescribed believers) , Verily he hath joined God's party ; they are triumphant .

۵ : ۵۶

These verses address the believers who were present at that time . It shows the possibility of their reversion to their paganic cult and faith , and then warn them of God's decision to bring in their place a group of people who are loved by God and who love Him . The description of this group is that it is humble towards believers and mighty towards the infidels . The members of the group wage war for the sake of God without caring for the blame of the masses . The Quran describes these

qualifications as special grace of God bestowed upon these people . Then the Quran addresses the believers in emphatic tone of ۵ : ۵۵ . The exclusive Arabic particle “Innama” confines the term Waali to God , prophet and the particular believers of the above mentioned qualifications . Wilaayat in this sense cannot mean anything but authority of one over the other due to his extreme love and attachment towards God and his creation – the meaning which is found in the attribute of God as Rahmaan . This outstanding qualification cannot be attained by all believers except those who have reached that state of submissiveness where at one and the same time , they are totally absorbed in the realization of the greatness of God and are alive to the needs of destitutes . They can continue to have in the focus of their consciousness , at one and the same time , two opposite realizations – absolute nearness to God and absolute nearness to His creatures . Such a selfless person is the medium representing God's gracious authority over mankind and representing man's destitution to God : so for the believers there is no Waali in this sense of authority but God Himself , His Prophet and among the believers those who can combine at the same time Rukoo , the extreme state of One's complete absorption in realization of the greatness of God and his being alive to the needs of the creature . This principle applies not only to Hazrat Ali

A . S) , the first vicegerent of God after the Holy Prophet but to all the ۱۲ Infallible) . (Imams of the Holy House (including Hazrat Ali

Waali , Imam , Khaleefa and other synonyms refer to the same and one qualification of vicegerency of God (Wilaayat) which must continue without any break from the start of creation upto its termination . The application of the contents of this verse is . confined to the ۳ classes mentioned therein

In verse ۵ : ۵۶ the Quran declares that of the believers those who accept the Wilaayat of God and the Prophet and of the above mentioned particularly defined class of believers , are of the party of God , who will ultimately overpower and dominate all . other parties

The insignia of this party is the reciprocal love between God and themselves . This insignia was bestowed by the Holy Prophet to Ali in the battle of Khaibar . It means that the insignia of Godly party is in the hands of Ali and the other ۱۱ Infallible Imams of the Holy House . Whosoever is under this banner and adheres to the principle of reciprocal love will be of the successful party , chosen by God . This banner and insignia are the manifestations of universal grace of God and it shall be in this Holy House till the Resurrection Day . None can take it from them nor anybody can give it to them . The Holy Prophet says that on the Resurrection Day Adam

. and all the prophets after him shall be under his banner which Ali will carry

The importance of Imaamat , Wilaayat , Khilaafat and the synonymous terms , which refer to the vicegerency of God and the representative status of man are so great that the Quran , though brief in dealing with the other subjects of Islam , has dealt with this particular problem in various chapters and verses . It has declared that the . appointment of man of such status is His own responsibility and none else

Hast thou not seen the chiefs of the children of Israel , after Moses , when they spake to a Prophet (who was) unto them (saying) "Raise up for us a king , that we may fight ; "in the path of God

" ? He said "May it not be that if fighting were ordained unto you , ye would not fight

They said : "And what aileth us that we should not fight in the path of God when we " ? have indeed been driven out from our homes and our children

But when fighting was ordained unto them , they turned back , save a few of them ; . And verily , God knoweth the unjust

۲۴۶ : ۲

And their Prophet said unto them "Verily , God hath raised up for you Taloot (to be) the " ; (king (over you

They said : "How can the kingdom be his over us , whereas we are more rightful for it than he while he is not

” ? gifted with abundance of wealth

He said : “Verily , God hath chosen him over you and hath increased him abundantly in ; knowledge and physique

; And verily , God granteth His kingdom unto whomso He pleaseth

. ”God is Omniscient and AllKnowing

۲۴۷ : ۲

And (then) said their Prophet unto them : “Verily , the sign of His kingship shall be that the Ark shall come unto you wherein shall be the tranquillity from your Lord and the Relics of what the family of Moses and family of Aaron left behind ; the angels (of God) shall bear it ; Verily , therein shall be a sign for you if ye are (indeed) believers” ۲ : ۲۴۸

So , even the prophets have no right to appoint . They have only to convey the name . and qualification of the Divine nominee to mankind

In ۲۴ : ۵۵ the Quran asserts that the method of appointment of vicegerent on earth after the prophet shall be the same as before which means that the appointment shall . remain the responsibility of God alone

part ۳

God hath promised unto those of you who believe and do good deeds that He will certainly appoint them successors in the earth as He appointed successors those before them , and that certainly He shall establish for them their religion (Islam) which He hath chosen for them , and that certainly He will , after their fear in exchange give them security ; They shall worship Me ; and associating not with Me aught

And whosoever disbelieveth after this , these are they who are the wicked ones . ۲۴ : ; ۵۵

The instance of God nominating Khaleefa , Imam and vicegerents has been mentioned in many verses . The very verse ۲ : ۳۰ , regarding Adam is enough to prove . that it is God who shall continue appointing His vicegerents on the earth

The verses ۴ : ۵۹ and ۸۳ refer to the obligation of mankind in obeying the OlilAmar which implies obedience to the Supreme Commanding Authority in the same way as . the necessity of obedience to the Prophet

O ye who believe ! obey God and obey the Apostle and those vested with authority from among you ; And then if ye quarrel about anything , refer it to God and the ; Apostle if ye believe in God and in the Last day of Judgment

This is the best and the fairest way of ending the dispute . ۴ : ۵۹

And when there cometh unto them news of security or fear , they spread it abroad ; And if they had referred it to the Apostle and to those in authority among them , those among them who can search out the knowledge of it would have known it ; And were it not for the grace of God upon you and His mercy , you would certainly have followed the devil save a few . ۴ : ۸۳

The Supreme Commanding Authority endowed with such excellent qualifications which cannot be found in anyone but in

those whom God has certified to be purified from all defects and who shall possess the highest standard of perfection possible for a created being in the sense of ability to guide every being to the truth and be not in need of guidance by any other created :being

Say thou (O Our Apostle Mohammed) "Of your associates , is there any one who can ? guide unto truth

Say : It is God alone Who guideth unto truth ; Is then He Who guideth unto truth more ? worthy to be followed or he who himself goeth not aright unless he is guided

" ? What then hath befallen you ? How (ill) ye judge

۳۵ : ۱۰

This is the basic verse on which the Queen of Paradise Faatima (S . A .) , daughter of the Holy Prophet , based her argument against her opponents in her famous speech in the Masjidul anNabawi when she was compelled to expose those who began to reverse towards their own paganic cult . On this speech is based the Shia theory of Imaamat . In support of this statement , the ۶th Imam of the Holy House , Ja'far as… Saadiq (A . S) , in the course of discussion between him and the leaders of Mo'tazelite school of thought including Wasil bn Ata , Amr bn Obiad , Hafs bn Salam who approached him to comply with their proposal of adopting Mohammed bn Abdullah bn Hasan bn Ali bn AbiTalib (A . S) as Khaleefa in place of

Umayyed rulers , narrated on the authority of his father , the ۵th Imam Mohammede… : Baaqer (A . S) that the Holy Prophet had said

Whosoever calls people to obey him and draws sword to make people to accept his claim while amongst the people of his time , there is one who is superior to him in knowledge of Kitaab and Sunnat , he is an impostor and the one gone stray” . (Vide . (Thazeeb by Shaikh Toosi : Ch . Jihaad

The political and religious importance of this discourse for every generation of . Muslims is very great as it reflects the ideology of Shia school of thought

The Epistle written by the ۸th Imam of AhlulBait , Ali bn Moosa ArRiza for Khaleefa Mamoon , outlines the fundamental beliefs and practical precepts of Islam . After giving a brief account of the Divine Attributes which a true Muslim has to believe and : profess , the Holy Imam writes as follows

And to believe and to confess that Mohammed (S . A .) is His devoted servant , His messenger , His trusted agent , His selected and outstanding and purified among the creatures , the Head of all messengers , the Last one among the Prophets , and the superior to all realms of creation : there is no Prophet after him and no substitute to his religion and no change in his law and that whatever he , the Prophet Mohammed bn Abdullah has brought is clear truth , necessary to be

believed and confessed along with all that the messengers of God and His prophets and vicegerents have brought before him . And it is necessary to believe and confess the truth of His Book Quran which is unique in its form and matter and so purified that no falsehood would approach it from any direction , the front or behind . It is a revelation from the AllWise , AllPraiseworthy (Allah) . It is to be believed and confessed that the Book Quran is the Supreme - most Guardian over all the Divine Books , It is thoroughly true from its beginning to the end . We believe in all its contents , unequivocal passages equivocal ones , its particular and its general significance , its promises and its warnings , its abrogating and abrogated passages , its stories and information ; and of the creatures , none can bring the like of it . We believe and confess that the guide and supreme authority over the believers after prophet and the person who is in charge of the affairs of Muslims and who has the right to speak on behalf of the Quran and the one who is wellacquainted with the contents of the Quran is his brother , successor , executor of his will and commanding authority between God and his creature ; the one who is to the Prophet as Haaroon is , to Moosa ; Ali bn AbiTalib

the commander of the faithfuls

أمير المؤمنين

the leader of righteous people

إمام المتقين

the chief of those)

who are bright and famous in righteousness

قائد الغر المحجلين

the superior among all the executors of the wills of Prophets

أفضل الوصيين

the inheritor of knowledge of all Divine messengers and prophets

وارث علم النبيين والمرسلين

We believe and confess that Ali has been succeeded by his sons AlHasan and Al-Husain (the two chiefs of the youth of paradise) , in turn , one after the other , Ali , the son of Husain , (the ornaments of all devotees) , then Mohammed bn Ali (who penetrated the length , breadth and depth of knowledge given to the prophets) , then Ja'far bn Mohammed (the truthful saint and inheritor of the knowledge of all the successors of the Prophets) , then Moosa bn Ja'far (who used to restrain his anger against) the wrong doers in order to set example of tolerance) , then Ali bn Moosa Ar-Riza (who is pleased with whatever pleases God) , then Mohammed bn Ali AtTaqi , then Ali bn Mohammed AnNaqi , then Hasan bn Ali Al'Askari then the authoritative proof (Hujjat) standing in charge of Divine Order , whose appearance is awaited for (AlMuntazar) - the peace and blessings of God may be upon them all . We believe and confess for them the status of Divine Leadership and executor of Divine Wills . We believe and confess that the earth never for a moment is devoid of such an authoritative proof (Hujjat) appointed by God over his creatures . We believe and confess that the above mentioned Saints (Imams) are the strong

rope between God and His creatures . They are the guiding leaders , supreme authority over the people of the terrestrial realm , succeeding one by the other till the return of earth and all that it contains to God . We believe and confess that whoever disagrees with them is misled and misleading , impostor and pervert to the truth and guidance . We believe and confess that they are the soleinterpreters of the Quran and authorized to speak on behalf of the Holy Prophet ; and whosoever dies without knowing and recognizing them , he would die a paganic death . We believe and confess that the following are some of the virtues which are the practical part of their religion :

evermindful of what pleases and displeases God ,

Iffat (selfcontrol) ,

truthfulness , love for the wellbeing of mankind to lead people to righteousness and return of whatever is trusted to them by virtuous and wicked etc . "

The study of the entire text of the Epistle will enlighten the seekers of the Right Path .

Appendix ۰۷ : Significance of Shahaadat

part ۱

Shahaadat is generally used in the sense of martyrdom , i . e . , to be killed in the fight for a sacred cause , but so far as the Quranic usage of the term is concerned , no where has it been used in this sense . The Holy Quran has used it in the sense of witnessing a sound and proper , observation of an object as it is in itself . The object may

be physical when perceived by the external senses , and it may be mental and spiritual , when observed and realized by one’s cognitive self . In any case Shahaadat . or witnessing is a state or attitude of unshakable realization of a fact

Usually in ۴ : ۶۹ and ۷۲ , the word Shaheed has been translated by some commentators to mean martyrdom but a deep study of these two verses will prove beyond doubt that even there , it has been used in the sense of witnessing . The justification for translating as martyrdom is because the martyrdom for the Divine Cause will make . one reach that high stage of witnessing the reality as it has been explained here

And whoever obeyeth God and the Apostle (Mohammed) these shall be with those on whom God hath bestowed favors of the Prophets , and the Truthful , and the ! Witnesses and the Righteous ones , And excellent are these as companions

۶۹ : ۴

And verily of you is he who certainly hangeth back : If then a misfortune befalleth you . ”sayeth he : “God had been gracious unto me , that I was not present with them

۷۲ : ۴

God , the Creator of the universe , is described in the Quran as witness (Shaheed) over every being , big or small , concrete or abstract , apparent or hidden . Nothing is hidden from Him , everything is present to Him as it is in . itself . He is the Witness , Witnessing

: and witnessed . He is the Knower , Knowing and the known

God (Himself) witnesseth that there is no God but He , and (so do) the angels and those possessed of knowledge , standing firm for justice ; There is no God but He , the . Mighty , the Wise

۱۸ : ۳

Soon We will show them our signs in the horizons (of world) , and in their own selves until He becometh manifest unto them that He is the Truth . Is It not sufficient for thy ? Lord that He is a witness over all things

۵۳ : ۴۱

Be it known that) verily they are in doubt about the meeting with their Lord ! (Be it) . known that) verily He encompasseth every thing

۵۴ : ۴۱

In these verses , Knower and knowing can not be but one and the same as is the case with every conscious being . The angels , the intellectual and spiritual beings and entities have been described to be the witness of His Unity , Oneness , Omniscience . and Omnipotence

Among the mankind , the Prophet and the Vicegerents of God , the spiritual leaders , Imams have been presented in the Quran as the witness of the Truth in the seen and ; unseen world

And thus We have made you a group of middling stand that ye may be witnesses over ; mankind and the Prophet be (a) witness over you

۱۴۳ : ۲

And on the day when We will raise up in every people from among themselves

a witness (upon them) And bring thee (O Our Apostle Mohammed !) as a witness , ; upon (all) these

۸۹ : ۱۶

And fight (endeavor) ye in (the way of) God as is due to Him ; He hath chosen you and hath laid not upon you any hardship in religion ; The faith of your Father Abraham ; He (God Himself) named you Muslims before and in this , that the Apostle may be a witness over you and ye be witness over the people ; ۲۲ : ۷۸

The Holy Prophet with the status of being sent by God as the Universal Grace or His Grace for all the worlds , has been described in the Quran as the Witness over all the witnesses . The leading personalities chosen from among the descendants of Ibraaheem , who were the topmost in whatever was good and foremost in submission to the will of God , are presented as witness over mankind and whatever . is true , and the Prophet be witness over them

Thus according to the Quran , Shahaadat is the highest spiritual status bestowed by God on the persons who have attained the state of realization of the Creator and the creatures , and the true relation between them . In short , Shahaadat is the state of realization of the Truth in accordance with the stage of spiritual attainment secured by Godly personalities . This stage of realization and its various degrees depend on the degree of submission to the will of

God . The more submissive one is , the higher and greater will be the stage of his realization.

Submission implies sacrifice . It means to give up a limited interest for a higher and greater attainment . It means an effort to give up all that is loved by one , in order to comply with His Will;

Never shall ye attain to righteousness until ye give away (in the way of your Lord) of what ye love ; And of whatsoever ye give , Verily , God knoweth it.

۹۲ : ۳

And (while needing it for themselves) they give away food out of love for Him , to the poor and the orphan and the captive.

۸ : ۷۶

(Saying) We feed you only for God's sake , we intend not of you any recompense , nor (even) thanks (thereof)).

۹ : ۷۶

part ۲

It means an effort to purify one's egocenter , from all that is ungodly so that his ego should become the ground for the manifestation of the Divine Will and Divine attributes . His egocenter should witness everything in God and God in everything . As the king of all the witnesses , Husain says in one of his prayers:

O my Lord ! Thou hast introduced Thyself to everything ; so there is nothing which does not know Thee , but Thou hast introduced Thyself to me in everything , so I recognized Thee in everything.

تعرفت لكل شئ فما جهلك شيء ، وأنت الذى تعرفت إلى فى كل شيء

فرأيتك ظاهرا فى كل شىء

After a few sentences wherein he describes the various stage of his realization , : Imam Husain says

O my Lord ! what has gained the one who had missed Thee and what has missed the one who has gained Thee . ماذا وجد من فقدك وما الذى فقد من وجدك

It means the one who has Him and is in constant communion with Him is having everything with Him : and the one who has everything but is not in communion with Him , he has nothing .

This state of realization depends on the purity of egocenter , whether he is in this world or the world hereafter , whether he is a child or a grown up , whether he kills or is killed . He is always in the state of Shahaadat and in all circumstances he is Shaheed . Ibraaheem by proving his readiness to sacrifice Ismaae'el and Ismaae'el by his readiness to be sacrificed in the hands of his father prove that both were in a high state of submission , realization and witnessing .

The Holy Prophet , as the first and the last in the degree of submission to the will of God , is the Witness of all witnesses . His egocenter being purified from all sorts of impurities , be it spiritual or physical , is the seat of the manifestation of the Divine Will which implies all truth and justice . Next to him are those holy souls who have been termed in the

Quran as AhlulBait and the Prophet declared them to be identical with him and they are in constant touch with the Quran in its hidden form which is with God . All these holy personalities were Shaheed , witness ever since their birth and are continuing to be Shaheed here and the life hereafter . But of all these holy persons , Husain , in the course of his leadership was entrusted by God to give a new interpretation to the term witness , sacrifice and intercession by readiness , ever since his birth , to give all that is nearest and dearest to him in the name of Allah and in absolute submission to . His Will

Husain and those who were with him did not become Shaheed after being killed in the battlefield of Karbala but they , and the ladies headed by Husain's sister , Zainab , all were Shaheed in the sense that they have been in complete realization of all the sufferings and sacrifices which were awaiting them . Many a time Imam Husain , used : to declare

God has willed that I should be killed and my sisters , wives and daughters be taken as captives : we are pleased with whatever pleases God . Whatever pleases Him , pleases us ; and in this sacrifice of our dearest and nearest lays the ultimate salvation . of mankind

The prophet Noah made his ark to save a few at the destruction of others , Husain preferred destruction of his ark of

life and of the chosen few , who were dearest and nearest , in order to save the whole mankind from the final destruction . Being in the highest stage of realization , Husain and his companions , male and female , young and old welcomed all the heartrending , . immeasurable sufferings

The true sense of Shahaadat , as manifested by Husain , proves that not only those who took active part in those sufferings had attained the stage of Shahaadat , but even those who die in the love of this Holy House , or those whose heart will be moved by witnessing or hearing the scenes of martyrdom of Husain and his companions and those who commemorate it by shedding few tears will secure the stage of Shahaadat and enjoy the ultimate salvation and secure salvation for others too . And this is called the right of intercession which the Quran gives to those who are the real witness of : the truth

Of those whom people invoke besides God , none possesses the right of intercession , save those who have stood as witness to the truth as they have realized it . ۴۳ : ۸۶

Here is an extract from the sermon delivered by Imam Husain when leaving Mecca ; for Iraq

All praise is God's ; His Will is final ; there is no power or might but His and by Him . His" Grace and blessings and peace be on His Holy Prophet . Death for the children of Adam is nothing

but like an ornament round the neck of a bride . My love and longings to join the , company of my predecessors is as vehement as the love and longings of Yakoob to meet his son Yoosuf . A place has been chosen (by God) for my martyrdom towards which I am proceeding . I am seeing my body is cut into pieces by the wolves of the desert at the place between Navawees and Karbala . There is no , escape from what is decreed by the Divine Pen . We , the members of the Holy House , are pleased with whatever pleases God . His pleasure is ours . We tolerate his ordeals and He pays us in full the rewards awaiting the forebearers . Nothing detaches us from the Holy Prophet . Our attachment to him is so great that it places us with him in the sublime and highest stage of life hereafter and God will make him (the Holy Prophet) rejoice our being with him and God shall fulfill His promise with us . Whosoever is ready to lay down his life for us in order to come in communion with God , let him accompany us . I . "am proceeding next morning

These few words will prove undoubtedly how clear was the scene of Karbala before Husain and his companions and how he desired to acquaint his companions with the aim and object of his movement , which was a covenant with God undertaken by him since

his birth . Not only Husain was witnessing the trials and sufferings awaiting him but also his sister Zainab was fully acquainted with the tragedy which they had to bear in order to save Islam from being ruined . She told her nephew Ali bn Husain :

“After the martyrdom of Husain , the enemy thought that by their ruthless and inhuman action they would succeed in destroying our cause , but as I have been told by my father Ali (A . S) and Grandfather the Holy Prophet , the tragedy will result in nothing but the destruction of the enemy and the revival of our cause . This place where Husain's body is left unburied will become the everlasting center of attraction for the faithfuls to visit and pay their homage to the great sacrifice (Zebh Azeem) offered to God by the House of the Holy Prophet” .

A great thinker had paid his homage with these words :

“If others have the honor of being martyred , martyrdom is honored by having Husain martyred” .

Appendix ۸ : Ghadeer Khum

THIS DAY have those who disbelieve despaired of your religion , so fear them not , and fear Me THIS DAY have I perfected for you , your religion , and have completed My favor on you , and chosen for you Islam (to be) the Religion ; But whoever is compelled by hunger , not inclining willfully to sin , then surely Allah is Forgiving , Merciful . ۵ : ۴

From the context it , is obvious that the

Day referred to here is not the ordinary day of ۲۴ hours known to us . It is the Day wherein God has approved Islam as a Deen to us and according to other verses of the Quran , the only Deen approved by God from eternity to eternity is Islam , to which every heavenly and terrestrial being has , willingly or unwillingly submitted . No religion other than Islam is acceptable to Allah . And emphatically enough the person "Mohammed" was commissioned with this universal grace , And Ali was made identical in degree of perfection so he was ordained as Mohammed's vicegerent . The result is that the Day referred to here is the Day or rather the stage wherein the creation begins with Mohammed and Ali . The perfection of Deen , and bounty of God and approval of Islam for all worlds coincide with the creation of the two identical entities , Mohammed and 'Ali . Thus the Day obviously transcends all our concepts of time and space and refers to the highest stage of ascension Me'raaj as pointed out by the ۶th Imam Ja'far asSaadiq , a stage which is identical with the starting point of Descension . And the Day of Ghadeer has been honored as one of the manifestations of this Day . Whenever the Holy Prophet announced his Prophethood he declared Ali's vicegerency , as both are identical with each other at every stage .

Moreover one should know that this Day , mentioned twice in the

.same verse , is a sequence to Sublime Day

There are various manifestations of the perfection of Deen (religion) as such it is not out of place when the perfection of Deen is declared with all its aspects , the Satan and his followers (infidels) give up hope . All the clean things have been declared .lawful for the believers and the unclean things unlawful

There is another point which needs our attention that this verse (۵ : ۴) begins with the declaration of the unlawful food but after the middle of it , "This day are despaired those who disbelieve" and "This day have I perfected for you your religion" the clause "But whosoever is helplessly forced by hunger not inclined to sin" implies that unlawful food should be avoided except in the case of complete absence of lawful food . The structure of the verse draws the attention of the reader that he is permitted to obey the unlawful authority to the minimum extent as the case of unlawful food where and when circumstances compel him . To eat a dead body and obey the order of an unlawful authority are permissible when lawful is not available . This verse refers to .the perfection of Deen by God

The verse ۶۷ of the same chapter should normally be placed next to the above verse (This Day have I perfected for you , your religion) because Perfection (Takmeel) by God precedes , and next is Conveying of the Message (Tableeg) by the Holy Prophet

.

O our Apostle Mohammed !) Deliver thou what hath been sent down unto thee from) thy Lord ; And if thou do it not , then thou hast not delivered His message ; And surely , will God protect thee from (the mischief) of men

. Verily , God guideth not an infidel people

۶۷ : ۵

Appendix ۹ : Confused Preposition in ۴ : ۱۶۶

But God (Himself) beareth Witness , through what He hath sent down unto thee (O Our Apostle Mohammed) He sent that down , with His knowledge , And the Angels (too) bear witness ; And sufficient is God for a Witness . ۴ : ۱۶۶

Some Urdu and English translators of the Quran have translated the preposition Ba in this verse mean "that" which implies that God bears testimony to that whatever has been revealed to you was the outcome of his knowledge . It means the phrase with His knowledge is the object of His testimony . In other words God certifies whatever had been revealed to the Holy Prophet was with His knowledge . Such certification . proves nothing – it rather requires itself to be proved which is a mere claim

But if the preposition Ba in question means through or by , the verse would mean that God by the means of what has been revealed with the knowledge to you (Mohammed) bears testimony to the truth of your (Mohammed's) Prophethood . It means the object of testimony is the Prophethood and the revelation itself is Divine . testimony

The Quran as everlasting miracle and unchallengable Word of

God is the Divine testimony to prove all that God proclaims regarding Himself and the prophet . The Quran has challenged mankind at several places to bring the like of it if they have any doubt about its being a Word of God . As such the Quran claims to be . the selfevident proof of its Divine status

Therefore wherever in the Quran , God is presented as the witness to the truth of the Prophethood of the Holy Prophet or other subjects it refers to the Quran itself . To this : selfevident status of the Quran , Ali (A . S) refers briefly in Nahjul Balaagha

(Surely God has manifested to His creatures in His Book" , (with angelic force

Appendix . ۱۰ : the ۱۴ Infallible

The Last Apostle of God AlMustafa

Name : Mohammed b Abdillah

Date of Birth : RabiulAwwal ۵۷۰ A . D

Date Martyred : ۱۱ A . H ۲۸th Safar at the age of ۶۳

How Martyred : Poisoned by a Jews of Khaibar

. Place of Burial : Madina

Apostle's daughter AzZahraa , the Wife of ۱st Imam and the Grand Mother of ۹ Imams

Name : Faatima bnt Mohammed

Date of Birth : ۲۰th Jamaad athThaani , ۱۱ B . H

Date Martyred : ۳rd Jamaad atThaani , ۱۱ A . H at age ۱۸

How Martyred : Wounded by the fall of the door caused by an outrage at her dwelling

Place of Burial : Madina

۱st Imam AlMurtaza

Name : Ali b . Abi Taalib

Date of Birth : ۱۳ Rajab (۶۰۰ A . D) = ۲۴ B . H = ۳۰ Aamul Feel

Date Martyred

۲۸th Safar ۴۹ A . H at the age of ۶۳ :

How Martyred : Assassinated by AbdurRahmaan b . Muljim while Leading morning prayer

Place of Burial : Najaf

۲nd Imam AlMujtaba

Name : Hasan b . Ali

Date of Birth : ۱۵ Ramazaan ۳ A . H

Date Martyred : ۱۸th Safar ۴۹ A . H at the age of ۴۷

How Martyred : Poisoned by Jo'da b . Asha'th at the instance of Moa'awya b . Abi Sofyaan

Place of Burial : Madina

۳rd Imam Syyed ashShohadaa

Name : Husain b . Ali

Date of Birth : ۳rd Sha'baan ۴ . A . H

Date Martyred : ۱۰th Moharram ۶۱ A . H at the age of ۵۷

How Martyred : With ۷۲ followers by Yazeed Army

Place of Burial : Karbala / Iraq

۴th Imam Zainul A'abideen

Name : Ali b . AlHusain

Date of Birth : JamaadulAwwal

Date Martyred : ۲۵th Moharram ۹۵ A . H at the age of ۵۸

How Martyred : Poisoned by Waleed b . AbdilMalik

Place of Burial : Madina

٥th Imam AlBaaqir

Name : Mohammed b . Ali

Date of Birth : ١st Rajab ٥٧ A . H

Date Martyred : ٧th ZilHujja ١١٤ A . H at the age of ٥٧

How Martyred : Poisoned by Hishaam b . AbdilMalik

Place of Burial : Madina

٦th Imam AsSaadiq

Name : Ja'far b . Mohammed

Date of Birth : RabiulAwwal ٨٣ A . H

Date Martyred : ١٥th Rajab ١٤٨ A . H at the age of ٦٥

How Martyred : Poisoned by Mansoor

Place of Burial : Madina

٧th Imam AlKaazim

Name : Moosa b . Ja'far

Date of Birth : ٧th Safar ١٢٨ A . H

Date Martyred

۲۵th Rajab ۱۸۳ A . H at the age of ۵۵ :

How Martyred : Poisoned by Haroon arRasheed

Place of Burial : Kazimain / Iraq

۸th Imam ArRiza

Name : Ali b . Moosa

Date of Birth : ۱۱th ZilQo'da ۱۴۸

Date Martyred : ۱۷th Safar ۲۰۲ A . H at the age of ۵۵

How Martyred : Poisoned by Haroon arRasheed

Place of Burial : Mashhad / Iran

۹th Imam AtTaqi

Name : Mohammed bn Moosa

Date of Birth : ۷th Rajab ۱۹۵ A . H

Date Martyred : ۱۰th ZilQo'da ۲۲۰ A . H at the age of ۲۵

How Martyred : Poisoned

Place of Burial : Kazimain / Iraq

۱۰th Imam AnNaqi

Name : Ali b . Mohammed

Date of Birth : ۲nd Rajab ۲۱۳ A . H

Date Martyred : ۳rd Rajab ۲۵۴ A . H

Age at Martyrdom : ۴۲

How Martyred : Poisoned by Mo’tamad b . Motawakkil

Place of Burial : Saamarra

١١th Imam AlAskari

Name : Hasan b . Ali

Date of Birth : Rabiu athThaani ٢٣٢ A . H

Date Martyred : ٨th RabiulAwwal ٢۶٠ A . H

Age at Martyrdom : ٢٨

How Martyred : Poisoned by Mo’tamad b . Motawakkil

Place of Burial : Saamarra

Last Imam ALMahdi

Name : Mohammed b . Hasan

Date of Birth : ١۵th Sha’baan ٢۵۶ A . H

(Living (May Allah hasten his noble reappearance

Basic References

The Holy Quran .١

(Nahjul Balaagha by Imam Ali (A . S .٢

As-Saheefa As-Sajjadiyya by Imam Zainul A’abideen .٣

Kaafi by Shaikh Abu Ja’far Mohammed b . Yakoob-e-Kulaini .۴

I’teqaadaat by Shaikh Abu Ja’far Mohammed b . Ali Babwiya known by Sadooq .۵

Kitaab at-Tawheed .۶

٧. Tazheeb by Shaikh Ja’far Mohammed b . Hasan Toosi

٨. Risaalat Imam Riza

A . S .) Addressed to Ma'moon ar-Rasheed)

Endnote

Therefore in other words no being of dimensional nature can be taken as the first -١ and the basic unit in the chain of the structural causes of the effect . We have either to postulate that the chain of the beings in question is based on non-beings or nothingness , the absurdity of which is self-evident . Or we are forced by reason to search for a being of non-composite form , somewhere beyond the realm of matter and dimension : so we have to step in the sphere of immaterial and non-dimensional beings . It means that in the chain of the structural causes of the dimensional phenomena , there is nothing to be termed as self-existent . Therefore , neither the structure of the dimensional universe nor its structural causes - its material and formal components are self-existent . They owe their existence to some creative or producing factor of immaterial and non-dimensional nature which is not part and particle of the structure , but has a hold over the structure and its material and formal . causes

It means that man's action which is nothing but a flying (passing) occurrence has -٢ been folded round the neck of the doer which will be brought forth for him on the Day of Resurrection in the form of an unfolded book . The Quran says that as the characteristic of a bird is to flyaway similarly the characteristic of the action is to be forgotten

. as soon as committed

There is no precise declaration in the Quran about Adam being «Nabi = prophet or -۳ Rasool = divine messenger» but the relevant verses in Ch . ۲ , Baqrah assert clearly that God directly taught Adam 'names' and Adam taught these names to angles . Angles prostrated before Adam due to his knowledge of names and the Satan rebelled against Him and was inflicted by the wrath of Allah . Adam , after his descent , received word of prayer from God directly and turned towards Him to redress his destitution and was blessed . In the light of those verses it is an un-deniable fact that . Adam was Divine Vicegerent andProphet

Fear» means Awe felt due to the gravity and grace of the object . «Khashiat» in the» -۴ . Quran almost always conveys the above sense

The process of divine selection begins with Adam and reaches to Noah and Ibrahim -۵ and from Ibrahim it divides into two branches of Ibrahim progeny i . e . Ale Ibrahim and Ale Imran (Israiletes) . Though in this particular verse name of Ibrahim is not mentioned but Mohammed (S . A . S .) being in the lineage of Ibrahim , the process of Divine selection can rightly be attributed to him (Ibrahim) . Here , in our discussion on this point it should be borne in mind that every member in the line of Mohammed-e-Mustafa (S . A . S .) is not divinely selected person , because

in accordance to the law of inheritance the excellence of posterity is the result of ancestor's (i . e . root's) excellence but the excellence of ancestors (i . e . of root) is not a guarantee for the excellence of the posterity (branches) . At various places in the Quran it is asserted that Ale Ibrahim are divinely selected beings but this particular phrase in this particular context refers to the infallible persons from Ale Ibrahim (i . e . 14 infallabils = Masooms) .

6 - This term 'Rijs' has been also applied to those who are lacking sound reasoning .

100 : 10 : And (Although) It is not for any soul to believe except By God's Permission

وما كان لنفس أن تؤمن إلا بإذن الله

33 : 33 . While casteth He cIeanliness (of infidelity) on those who use not (their) sense

ويجعل الرجس على الذين لا يعقلون

7- . It is noteworthy that the learned translators of the Quran did not select one word The words used for Rijs are abomination , uncleanliness , impurity , loathsome filth and dirt , which they deemed appropriate according to the context . Moreover it should be realized that Rijs in its usages signifies one and the same sense as the author has explained in his works .

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

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:Policies

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.It's obvious that all the responsibilities are due to the author

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Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

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